The raging Tempest stilled.

THE HISTORIE

of CHRIST his passage, with his Disciples, over the Sea of *Galilee*, and the memorable and miraculous occurrents therein.

Opened and explaned in weekly Lectures (and the Doctrines and Vses fitly applied to these times, for the direction and comfort of all such as feare Gods Iudgements) in the Cathedrall and Metropoliticall Church of CHRIST, *Canterb.*

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LONDON,
Printed by IOHN HAVILAND for *Godfrey Emondson* and *Nicolas Vavasour*. 1623.



DIGNISSIMIS

Clariſsimiſque Viris, Domino DECANO, ac PREBENDARIIS, Eccleſiæ Cathedralis, & Metropoliticæ, CHRISTI Cantuar. Fratribus chariſſimis,

Gratiam & Pacem in Domino.

QVanquam (Viri, Patres, Fratres, *in Chriſto Reverendi*) *plurimùm latentis* ἐνεργείας *viva vox habet, & in aures diſcipuli, de Authoris ore transfuſa, adeò ſonet, (quod habet Hieronymus* [a]*) ut illa, rei ſcripta, quantum homo vivus picto homini, antecellat* [b]*; tamen, dubitandum non eſt, quin (iuxta dictum illius* [c]*) mirificos fructus, res ſcripta afferat, & etiam quoddam prædicandi genus ſit. Quod identidem mihi conſideranti, cùm iam per triginta annos, in Eccleſia, quaſi in acie, cum vitijs pro virtu-*

a Hieronym. epiſt. Paulino, Tom. 1. Baſil. apud Io. Frob. anno 1524.
b Tull. de Orat. lib. 3.
c Clem. Alexand. Strom. lib. 1. Baſil. anno 1556.

virtutibus Concionator depugnârim; videor me, non prorsus inutile, facturum; si conscientia zeli erga benignissimum meum Salvatorem motus, & publicæ utilitatis ὁπωδήποτε quâdam ductus, ista, qualia, qualia fuerint, prælo mandem, & in lucem emittam. E quibus, si vel minimis Domini mei conservis, in Ecclesiæ navicellâ (heû, ὑπὸ τῶν κυμάτων penè opertâ!) hinc indè fluctuantibus, aliquantulum solatij emersisse persentiscam; me aliquâ ex parte officio meo functum, non ignarus conijciam.

Non desunt Iesuitæ (deessent utinã) rerũ publicarũ flagella, & seditionũ flabella[d]*; qui σεισμὸν μέγαν, in Ecclesiâ excitãtes, quibꝰ possunt medijs, vi, dolove, veritatẽ indies magis, magisq; (proh dolor!) conantur obstruere. Vbi enim non est locꝰ tormentis, utuntur argumentis; ubi terrore non movent, errore decipiunt; ubi non compellunt minis, precibus compellant; denique aut regunt, aut rogant; & in his, ipsi susque deque cursitantes exudũt*[e]*. Quid interim nos, ὑπνοῦμεν τὸ Χειστῦ*[*]*? In utramq; aurem otiosè dormitabimus; dum cymba Christi patiatur naufragium? Absit, absit dico; utut n. dormire ad tempus videatur Nauclerus, nobis interim Ministris, remis & velis, ναυτικῶς ἐγκελευσμασι, totis (quod aiunt) viribus, gnavitèr incumbendum est. Evigilabit siquidem tempestivè Dominus; ehodùm mare, ac ventos obiurgabit; & magna erit tranquillitas*[f]*. Quæ, quo citius oriatur, tuam Clementiam, Bone Rector Maris, precamur; ut averruncentur hinc procul sceleratissimi Iesuitæ, cum iniquitatis suæ cooperarijs, sacerdotibus Pontificijs; à quibus (sine Scripturâ, Theologis; sine miraculis, Apostolis; sine veritate, Catholicis; sine pace, Sacrificis; sine patientia, Martyribus;*

[d] *Dr. And. Cõcion. ad Convocat. anno 1592.*

[e] *Videant Lectores, societatem Iesuitarum, (à Iesuita) Cosmopolitam dictam. Cornel. à Lapid. in Numb. 1. 5. pag. 774.* χεὶρ χείρα νίπτει: *Græc. Paræm.*

[*] *1 Cor. 4. 1.*

[f] *Hoc augurer, hoc voveo. Amen.*

bus; sine vera fide, Religiosis [g];) nulla securitas expectanda est: utpote, quorum ars, quàm mars; pax, quàm fax; mel, quàm fel; proditio, quàm expeditio; amicitia præfucata, quàm inimicitia despicata, longè gravius est extimescenda [h].

In Conciunculis interim his, quas ipse crasso (quod aiunt) filo contexerim, si vel nihil, vel per-parum occurrat, quod acriori ingenio, & sublimiori judicio ætatis nostræ, (quæ ἀκρίτοφα καὶ ἀκρόατα expectat,) planè arrideat [i]; ne miremini obsecro. Scitote, me, rebus Dei, non phalaris humanis studuisse; homines, non humana; utilitatem, non elegantiam; emolumentum, non ornamentum quæsivisse: quippè, qui, à Christo missus Euangelizare (neq; illud, ἐν σοφίᾳ τῦ λόγυ) τὸ σοφὸν, τὸ σάρες [k], apud me judicârim. Veritatem Dei, (qua non fortius desiderat anima justa [l]) nudè proposui. Gloriam suam quærit, qui, splendore verborum, gloriam crucis Christi obscurat, ut non illa, sed ipse laudetur [m]: Et, Rhetoricorum pompa verborum, Damonum cibus est [n].

Methodius, quæ mea futura sit, primo limine introspicienti, est obvia; quam, cùm πολυλόγωτον πνεῦμα, κατὰ διαιρέσεις χαρισμάτων αὐτῦ, mihi pro bonitate sua impertierit, ipsam nemo despiciat [o]: sed in singulis, quæ legerit, ubi pariter certus est, pergat mecum; ubi pariter hæsitat, quærat mecum; ubi errorem suum cognoscit, redeat ad me; ubi meum, revocet me [p]. Si quid in his benè est, divinum agnoscat; si quid malè, quod humanum est, ignoscat; si quid placeat, habeat Deo gratias propter me; si quid non, ignoscat mihi propter Deum [q]. Si quid monendum censuerit, liberè (modò candidè) faciat; sentiet enim me, in id operam navare sedulò, ut commune Religionis negotium, dictis, scriptis, factis, pro virili

[g] *Augustin. Tom. 6. contr. Manich.*

[h] *Sylv. Girald. Topogr. Hiber.*

[i] *Poscentes vario nimium diversa palato. Horat. in serm.*

1 Cor. 1. 17.

[k] *Eruditum satis, quod clarum est.*

[l] *Augustin. in Iohan. tract. 26. col. 225. D.*

[m] *Ambros.*

[n] *Hieronym. Damas. pag. 131. Basil. Apud Io. Froben. Anno 1524.*

[o] *Sic non te spernat, qui pro nobis dignatus est sperni. Augustin. tom. 2. Ep. 28. coll. 100.*

[p] *Augustin. tom. 3. de Trinit. lib. 1. cap. 3. coll. 241.*

[q] *Ludovic. Viv. in Augustin. de Civitat. Dei, lib. 22. cap. ult. ad finem, col. 1398.*

virili promoveam; quæq; Deo grata, Ecclesiæ utilia, mihiq; ad salutem necessaria fuerint, παῤῥησιαζόμενος peragam.

Cogitanti autem mihi, cujus tandem Patrocinio, has impolitiores oratiunculas, pro more, darem; subinde se ultro obtulit præclaris Fraternitas vestra, (viri gravissimi:) quorum & pio affectu, & pleno consensu, cùm in Prælectorem inclytæ nostræ Ecclesiæ Cathedralis, ac Metropoliticæ, electus, extremum vitæ curriculum, apud vos præclaros meos Symmistas egerim, & per continuos hosce annos octo, Sacræ Scripturæ locis (præsertim Parabolicis) explicandis, inservierim, Deoque annuente, inservio; æquissimum duxi, ut tenues hos meos labores, vobis, qui præsentiâ sedulâ, & arrectis auribus, eosdem viva voce prolatos, cohonestâstis; quo possum cum affectu, quo debeo cum respectu, γεγλας ευσεβοῦς.

Accipite ergo, sicut accepistis, (rogat vos avidè, qui pro vobis orat quotidiè,) ευμεταδοτον hoc, levidense fateor, at amoris synceri τιμιώτερον; candidâ, quâ datur, mente suscipite. Quid hinc mihi solatij certò venerit, quidvè libro balbutienti splendoris emicuerit, vobis veluti parcens [r], scriptis gravabor conijcere.

[r] August. Tom. 2. Ep. 110. coll. 515. B.

Quinimò studijs vestris gravioribus consulens, Coronidis loco, Deum Opt. Max. intimè precabor, ita cogitationibus & conatibus vestris supernè benedicat, ut pace, colloquio, consilio mutuis (sicut fecimus) ad Dei gloriam, Ecclesiæ commodum, et nostrum solatium, perpetuò fruamur: quo fiet, ut qui in Ecclesiâ militante, fratres convivimus unanimes, in triumphante, regnemus coheredes; ubi hymnidici Angelorũ chori, & societas civium supernorum; ubi semper melliflua hymnorum

rum organa ſonant, ſuaviſſima Angelorum melodia, Cantica Canticorum mira, à ſupernis civibus decantantur [r]; *Vbi gaudium plenum, & pluſquam plenum; pleno quippe corde, plena mente, plena anima, pleno toto homine gaudio illo, adhuc ſupra modum, ſupererit gaudium* [t]. *Hoc, obnixè obteſtatur,*

[r] *Auguſt. Tom. 9. Manual. cap. 6. coll. 794.*

[t] *Auguſt. ſup. Manual. c. 36. coll. 808.*

Frater, & Orator, fœlicitatis
veſtræ ſtudioſiſſimus:

T. F.

A Logicall Analy

IN the historie of Christ his passage by Sea, two principall things are to be observed, viz.

1. Their shipping, in the 23. verse: where note,
   - 1. The persons, who; and are made knowne by two things:
     - 1.
     - 2.
     - and
   - 2. The vessell wherein, (a ship.)

2. Their sailing: where note,

1. Their danger, in vers. 24. wherein observe,
   - 1. A note of a
     - and
   - 2. A Narration; w hath two parts

2. Their deliverance, which is
   - 1. Procured in
     - an
   - 2. Performed b prehension,

3. The effects, which were of two sorts,
   - 1. I
   - 2. In tw

LYSIS of the Text.

- 1. *By their number, who were* CHRIST, *and* His Diſciples.
- 2. *By their order,* (Chriſt went before, and his Diſciples followed him)

)

of attention, (Behold.)

- 1. *A declaration of the cauſe; and that is,*
  - 1. *Expreſſed,* (a Tempeſt.)
  - *and*
  - 2. *Deſcribed, by two things,*
    - 1. *Qualitie,* (it roſe ſuddenly.)
    - *and*
    - 2. *Quantitie,* (a great one.)
- 2. *An aggravation of the danger by two circumſtances,*
  - 1. The ſhip was even covered with waves.
  - *and*
  - 2. Chriſt himſelfe was on ſleepe.

on; which
arts:

d in the 25. verſe: where note,

1. *The perſons procuring it,* (His Diſciples.)
2. *Of whom they procure it,* (Him.)
3. *What they doe being come to him,* (they awoke him.)
4. *What they ſaid: which being ſupplicatory hath two parts,*
   - 1. *Their ſuit,* (Lord ſave us.)
   - *and*
   - 2. *Reaſon,* (We periſh.)

and

ned by a double re-
ſion, viz.

- 1. *He reproveth his Diſciples; and that for two faults,*
  - 1. *Their exceſſive feare,* (Why are yee fearefull?)
  - *and*
  - 2. *Their defective faith,* (O yee of little faith!)
- *and*
- 2. *He rebuketh the winds and ſea: where note,*
  - 1. *A preparation,* (He aroſe.)
  - *and*
  - 2. *Reprehenſion it ſelfe,* (He rebuked the winds and the ſea.)

. *In the winds and ſea,* (There was a great calme.)

and

. In the men; and was twofold, viz.

- 1. *Admiration,* (But the men marvelled.)
- *and*
- 2. *Interrogation; where note*
  - 1. *A queſtion,* (What manner of man is this?)
  - *and*
  - 2. *A Reaſon thereof,* (For even the winds and ſea obey him.)

7 AP 53

THE RAGING TEMPEST STILLED.

MATTH. 8. 23, 24, 25, 26, 27.

And when he was entred into a ſhip, his diſciples followed him. &c.

Comment. lit. THey that goe downe to the Sea in ſhips, and occupie their buſineſſe in great waters; theſe ſee the works of the Lord, and his wonders in the deepe: for he commandeth & raiſeth the ſtormie winde, which lifteth vp the waues thereof: they mount vp to the heauen, they goe downe againe to the depths, their ſoule is melted becauſe of trouble. They reele to and fro, and ſtagger like a drunken man, and are at their wits end: then they cry to the Lord, in their trouble, and he bringeth them out of their diſtreſſes; he maketh the ſtorme a calme, ſo that the waues thereof are ſtill. Then are they glad, becauſe they be quiet: ſo he bringeth them to their deſired hauen. *Pſal.* 107. 23-31.

myſtic. *Navicula, Eccleſia eſt; qua mari, i. ſeculo; fluctibus, i. perſequutionibus inquietatur; Domino, per patientiam, veluti dormiente; donec orationibus Sanctorum ſuſcitatus compeſcat ſeculũ, & tranquillitatem ſuis reddat. Tert. l. de Baptiſmo cap. 12.*

Prayer.

LORD IESV CHRIST, who art aſcended on high, leadeſt captivitie captive, and giueſt gifts unto men; captivate, and bring into ſubjection, mine underſtanding, will, affections; furniſh me with gifts, and guide mine heart, tongue, and pen, that I may thinke, write, and ſpeake, ſuch things as may be for thy glory, the edification of thy Church, and the peace, and comfort of mine owne ſoule. *Amen.*

Preface.

And when he was entred into a ſhip] Amongſt other cõforts & refreſhings, which trauellers have in their journeyes, & voyages in this world, this is none of the leaſt, that being wearied with tedious land-trauell, they may more eaſily paſſe by water; one maine end, of the ſea, & of great riuers, wherewith it hath pleaſed God, to interlace the habitable world, as the naturall bodie with veines of bloud. We have travelled a long and weariſome journey by land, and fetched home the prodigall from a far countrey: now if it pleaſe God, and you, we will refreſh our ſelues by water; we have beene in travell, with the Wiſe-men, who came from the Eaſt; we have beene in the High Prieſts houſe, where *Peter* denied his Maſter; we have beene in the *Phariſies* houſe, where the penitent woman waſhed Chriſts feet with teares; we have beene in the Temple, where *Iudas* caſt downe his ſilver; we have beene in the field, both in ſeed time, in the parable of the ſower; and in harveſt, in the parable of wheat and tares; we have beene in the garden, in the parable

rable of the sowing, and growing of mustard-seed; we have beene upon Mount *Tabor*, in the storie of Christ his transfiguration; and on Mount *Calvarie*, where, one of the theeves penitently confessed: we have beene in the wildernesse, in the parable of the shepherd seeking his lost sheepe; we have beene in the *Indies*, in the parable of seeking for hidden treasure; yea we have, in our meditations, beene in the joyes of Heauen, and torments of Hell, in the parable of *Dives*, and *Lazarus*; we have beene almost every where: but, upon the sea, in all our travels, we have not taken ship till now; but now, by Gods grace, we will make a sea-voyage. But, as wise mariners, though wind and weather be never so faire and calme, provide for a storme; so I wish you provide your tacklings; for I assure you, we shall have a great storme: but feare neither wind nor sea, rock nor sand; for Christ is our pilot; and every passenger, though much weather-beaten, yet shall in the end arrive safely at the wished haven: only, as *Paul* before he tooke ship, kneeled downe and praied; be not wanting in your private praiers, that God would send us a prosperous journey. Acts 20. 36.

If it please you, I will first parallel this storie with some other both positive & exemplary Scriptures: the former is in the *Psalmes*, where the *Psalmist* saith, *They that go downe to the sea in ships, & occupie their businesse in great waters, these see the works of the Lord, and his wonders in the deepe; for he commandeth and raiseth the stormie wind, which lifteth up the waves thereof; they mount up to the heaven, and goe downe againe to the depths; their soule melteth,*

becauſe of the trouble; they reele to and fro, and ſtagger like a drunken man, and are at their wits end; then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes; he maketh the ſtorme a calme, ſo that the waves thereof are ſtill; then are they glad becauſe they be quiet, ſo he bringeth them to their deſired haven: Oh that men would therefore praiſe the Lord for his goodneſſe, and declare his wonderfull works to the children of men [a]. Oh what an excellent Comment is that, on this ſtorie! Other ſuch examples the Scriptures afford; as a like ſtorie we have in *Ionah*, when he flying to *Tharſis* from the preſence of the Lord, the Lord raiſed a wonderfull ſtorme and tempeſt, the ſea wrought and was troublous, the ſhip like to be broken, ſo as the mariners were afraid, and cried to their gods, and caſt forth their wares into the ſea; but the ſea would not be calme, till *Ionah* was caſt into it [b]. A like we have, in the New Teſtament, in *Pauls* dangerous voyage towards *Rome*, there riſing ſo great a tempeſt, that all hope to be ſaved was taken away, and though they caſt out the very tacklings and all, yet upon boards, & broken peeces of the ſhip, all came ſafe to land [c]. The letters of which ſtorie afford many excellent and uſefull inſtructions, and ſpecially to ſea-men; yea and to be laid up for future uſe of us all; for howſoeuer we have beene borne, and lived long upon the land, yet it may be, we have beene, or we know not how we may be endangered, and toſſed upon ſea, before we die. But ſpecially the myſterie doth greatly concerne us all: for preparation whereunto, be pleaſed to note, that there

[a] Pſal. 107. 23, 5.

[b] Ionah 1. 4.

[c] Acts 27. 14.

there are many histories in the word, which either are Allegoricall in signification, or may be Allegorically compared and resembled; we haue good warrant from the Scriptures for it. It is a plaine storie, that *Abraham* had two sons, the one by a free-woman, *Sarai*; the other by a bond-maid, *Hagar*[d]: yet the Apostle saith, *these things are an Allegorie, and signifie the two Testaments*[e]; or Covenants of Works and Grace. *Noahs* Arke, wherein eight persons were saved, a true storie[f]; yet *S. Peter* maketh it a figure of Baptisme, wherby we are saved[g]. The children of *Israels* passing thorow the red sea, a true storie[h]; yet the Apostle maketh that also a figure of Baptisme[i]. The children of *Israel* did drinke of the water out of a rocke, a true storie[k]; yet the Apostle saith, that *rocke was Christ*[l]. God fed them with Manna from heaven, a true storie[m]; yet Christ saith, *I am that bread of life, which came downe from heaven*[n]. *Solomons* mariage with *Pharaohs* daughter, a true storie[o]; yet representeth vnto vs, Christ his espousing of the Churches of the Gentiles[p]. Many such there might be produced, of which nature this present storie is, (as all that I haue seene commenting on the same, doe unanimously affirme) And therefore reserving the truth of the storie *; by *sea* here, we may understand this *world*; so it is compared by *S. Iohn*; *Before the throne there was a sea of glasse like Crystall*[q]: like a sea; for as it is sometimes calme, so doth it many times rage, & is in wonderfull motion & agitation, & full of rocks, syrtes, & sands; by allusion whereunto, the Apostle speaketh of some *tossed to*

d Gen.16.penult. & 21.2.
e Gal.4.22.
f Gen.6,7,8 cap.
g 1 Pet.3.21.
h Exod.14.
i 1 Cor.10.2.
k Exod.17.6.
l 1 Cor.10.4.
m Exod.16.14.
n Ioh.6.48,51.
o 1 King.3.1.
p Psal 45.9,10.

1. Sea.

* *Salva rerum gestarum fide. August. lib. de unitate Ecclesiæ, cap.5.*
q Rev.4.6.

and fro, & carried about with winds of doctrine[r]; yea and speaketh of some, that *haue made shipwracke*[s]: but a sea of *glasse*; for no glasse so brittle, & subiect to cracks, as this world; but a sea of *Crystall* too: Sathan is *the prince of darkenesse*[t], and his children are *children of darkenesse*[u]; and their works are *works of darkenesse*[*]; such subtill and politick plots and projects against the Church, as no eye can see or discerne them: but as a mans eye will easily discerne the least spot, yea or mote in Crystall; so, and a thousand times more clearely, doth God see and discerne, euen the secretest thoughts of mens hearts, *all things being naked, and open before his eies, with whom we haue to doe*[x]; and the eyes of Christ being like *a flame of fire*[y], carrying light which way soeuer it pleaseth him to look. And as the Arke of *Noah*, so this *ship*, into which Christ and dis disciples entred, may represent vnto vs the Church militant, wherein Christ and all the faithfull do passe towards the haven of happinesse; and in most resemblances is wonderfull fit; as hereafter more fully.

r Eph. 4. 14.
s 1 Tim. 1. 19.
t Eph. 6. 12.
u Rom. 13. 12.
* Ibid.
x Hebr. 4. 13.
y Rev. 1. 14.

2. *Ship.*

3. *Storme.*

Thirdly, this great tempest upon the sea, endangering the ship, doth liuely represent the great troubles and persecutions, which the Deuill and bloudie Tyrants raise in the world, against the true Church of Christ; threatning, in mans iudgement, the vtter ruine & destruction thereof; whereof *Dauid* thus speaketh, in one metaphor, *The sorrowes of death compassed me, the flouds of vngodly men make me afraid*[z]: and againe, *If the Lord had not been on our side, when men rose vp against vs, the waters had*

z Psal. 18. 4.

ouer-

overwhelmed us, the streame had gone over our soule: Then the proud waters had gone over our soule [a]. And the Lord thus threatneth, *I will bring upon them the waters of the river, even the King of Assyria* [b]. And *David* thus prayed, *Save me O God, for the waters are come into my soule, I am come into deepe waters, where the flouds over-flow me* [c].

Fourthly, Christ his being on sleepe, in this storme, when the ship was in such danger, doth represent Christ his seeming to neglect his Church, in her persecutions, and to leave his people in their enemies hands; about which they thus expostulate, *Why doest thou absent thy selfe, in this needfull time of trouble* [d]*? we crie, and thou heerest not* [e]*: O God, how long shall the Adversarie doe this dishonour, how long shall the enemie blaspheme thy name, for euer: why withdrawest thou thine hand, eue thy right hand? plucke it out of thy bosome: arise O God, plead thine own cause* [f]*. Arise, O Lord to save me,* [g] &c. And againe, more plainly in the metaphor of my text: *Arise O God in thine anger, lift up thy selfe, because of the rage of mine enemies, and awake for me, to the iudgement that thou hast cõmanded,* [h] &c. And again, *Awake, why sleepest thou? O God, arise, cast us not off for ever, wherefore hidest thou thy face, and forgettest our affliction and oppression* [i]? The like in other places, whereof more hereafter.

The Disciples comming unto Christ, and as it were with out-cries awakening him, doth shadow out the prayers of the faithfull, who in the distresses of the Church, doe day and night call and crie to him to awake, arise, and defend his Church,

[a] Psal.124.4.

[b] Esay 8.7. Ierem.47.2.

[c] Psal.69.1.

4 Christ his sleepe.

[d] Psalme 10.1.
[e] Psal.22.2.

[f] Psal.74.10,11, 22.
[g] Psal.3.7.

[h] Psal.7.6.

[i] Psal.44.23.

5 Called upon and awaked.

whereof I have even now alledged ſome examples out of the Pſalmes.

6 Cauſing a calme.

Chriſt his ariſing, and rebuking winds and ſeas, and cauſing a great calme, doth repreſent Gods entring into judgement with the enemies of his Church, apparently rebuking them, with ſudden death, or ſome great and viſible judgement, whereupon great peace commeth to Gods Church and people. So that I know no Story, which may be allegorized, by greater authority frō the Scriptures, than this. And as by authoritie of the Scriptures, ſo of the learned Fathers; witneſſe that ſhort metaphraſe of *Tertullian, lib. de Baptiſmo, cap.* 12. a very learned, and one of the ancienteſt Fathers, for there were but *Iuſtin Martyr* and *Irenaus* before him; *Clemens Alexandrinus* was his *ſynchronos*, or *coetaneus, viz.* within two hundred yeares after Chriſt; ſo rarely qualified, *humanis & divinis diſciplinis*, that both *Ierom* and *Lactantius* commend him: and *Cyprian* uſually called for his works, thus, *Da magiſtrum. Sixtus Senenſ. Navicula, Eccleſia eſt, quæ mari, i. ſeculo, fluctibus i. perſequutionibus inquietatur, Domino per patientiam velut dormiente, donec orationibus ſanctorum ſuſcitatus, compeſcat ſeculum, & tranquillitatem ſuis reddat.* I need not tranſlate it, it is but the ſumme of that you have heard before. And ſo I hope that handling it according to letter and myſterie, as if it were a reall parable, it wil prove profitable unto us. For our more orderly proceeding wherein, we will firſt obſerve the Context, and then the parts of the Text.

1 Context.

For the Context. In the former part of the Chapter,

ter, the Euangelist shewes that Christ had wrought divers miracles: he had cleansed a Leper, restored a Centurions servant, cured *Peters* wives mother of a fever, cast out devils out of the possessed, healed many that were sicke, and instructed by word of mouth some that would have beene his disciples; but all this was done upon the land.* Now he will to sea, and there worke miracles, and really instruct his Apostles, that he may declare himselfe to be Lord both of sea and land.

* *in terra: jam transit ad mare. Ludolph. ex Origen.*

Analysis.

In Christ his transtretation over the sea of *Galilee* with his Disciples, two things are principally to be noted, *viz.* first, their shipping, in this 23 vers. and secondly, their sailing, in all the rest. In their shipping, two things, *viz.* the persons, and the means; who, and wherein: the persons are knowne by their number, *(He,* and his *Disciples)* and their order; Hee went before, and *(the Disciples followed him:)* the meanes, or vessell wherein they passed, *(a ship.)* In their sailing or passage, three things are to be noted, *viz.* 1. their danger: 2. their deliverance: 3. the effect. In declaration of their danger, wee are to note the cause, and greatnesse of it: the ordinary cause of their danger was *(a tempest)* which is described, first, by the qualitie *(it arose suddenly)* and secondly, by the quantitie, it was *(great.)* Secondly, the greatnesse of their danger is declared by two circumstances, *viz. (the ship was even covered with waves)* and secondly, *(Christ was on sleepe.)* As concerning their deliverance out of this danger, two things are to bee noted, *viz.* first, the procuring; and secondly, the

the performing thereof. In the procurement of deliverance, three things are to be noted, *viz.* firſt, to whom in this diſtreſſe they ſeek for deliverance, *(his Diſciples came to Him:)* ſecondly, what they doe being come to him, *(they awaken him:)* thirdly, what they ſay unto him; wherin obſerve, 1. a great Suit (*Lord ſave us.*) 2. A weightie Reaſon *(wee periſh.)* In the performance of deliverance thus procured, note a double Reprehenſion: 1. Of his diſciples: and he reproveth them for two things, *viz.* firſt, exceſſe of feare, *(why are yee fearefull?)* 2. Defect of faith *(O yee of little faith.)* In the ſecond, we are to note two things, *viz.* Preparation, *(he aroſe)* 2. Reprehenſion, *(he rebuked the winds and ſeas.)* The effect of this deliverance is two-fold, firſt in winds and ſeas, *(there was a great calme:)* ſecondly, in diſciples and beholders; & that is two-fold, *viz.* firſt admiration, *(the men marvelled)* and ſecondly, proclamation *(who is this, that even the winds and ſeas doe obey him?)* Thus I have made readie the ground, laid the foundation, propoſed a modell, laid in a readineſſe the materials; the halfe of my work is now over, but the whole profit therof to you remains. Of theſe parts therfore now orderly for our further inſtruction and edification. And firſt of their ſhipping; and therein, firſt of the Paſſengers: and of them the firſt and chiefeſt com-

Part. 1. meth orderly in the firſt place to be conſidered, *(He.)* Who is that? mentioned in the verſe immediatly before my Text, whereunto this is a relation, *(Ieſus.)*

And when Ieſus was entred.] Our Saviour went divers

divers times, and on ſeverall occaſions, into ſhips: ſometimes, for more conveniencie in his preaching and miniſtery of the Word: *So when there were great multitudes gathered together to him, he went into a ſhip, and ſate, and the whole multitude ſtood on the ſhore: And he ſpake many things to them in parables* [k]: And at another time; *the people preſſing upon him to heare the word of God, as he ſtood by the lake of Gennezareth, he ſeeing two ſhips, entred into one of them and ſate downe, and taught the people out of the ſhip* [l]: That, as out of the ſhip they uſed to caſt their nets, and catch fiſhes, he might by his example teach the Apoſtles how to caſt the net of the Goſpell, and catch men; as he ſaid unto them, *Follow mee, and I will make you fiſhers of men* [m]: Sometimes alſo being weary with trauel, and with preaching of the Goſpell, for the refreſhing of himſelfe and his Diſciples: As they withdrew themſelves frō the multitude, *he ſaying unto them, Come apart into a deſert place, and reſt a while, for there were ſo many comming and going, they had no leaſure ſo much as to eat; ſo they departed into a deſert place by ſhip privately* [n]. So good and gracious Chriſt was, knowing the bodies of his Diſciples, not to be iron nor braſſe, but fleſh and bloud, ſubiect to faintneſſe and weariſomeneſſe, to allow them refreſhings and recreations; though, alas, it was but a poore refreſhing, and for a little while: *For the people ſaw their departure, and ranne on foot thither out of all Cities, and he had compaſſion on them, and began to teach them, and healed all their ſicke* [o]. Thus could hee ſcarce ever take reſt. If he ſit downe wearie on *Iacobs* Well to reſt

1. *For preaching.*

k Matth. 13. 2.

l Luke 5. 1.

m Matth. 4. 19.

2. *For recreation.*

n Marke 6. 31.

o Marke 6. 34. Matth. 14. 13. Luke 9. 10. 11.

reſt him, by and by commeth a woman to draw water, and giveth him occaſion of a large diſcourſe. Though wearied with the labour of the day, yet even on the night time, *Nicodemus* commeth to him to be inſtructed [p]. If he goe into the deſert, the people are there as ſoone as he, and he muſt teach, and heale, and feed them. If he enter into a ſhip, no ſooner on ſleepe, but his Diſciples awaken him, becauſe of a ſtorme; that as he had not whereon, ſo he could no where reſt his head [q].

[p] Iohn 3.2.

[q] Matth. 8.20.

Application.

Even ſuch are the occaſiõs of doing good, which God offreth to his ſervants, who are his Stewards, Huſbandmen, and labourers, that their work goeth round with the yeare, they muſt follow it, *in ſeaſon and out of ſeaſon* [r]: labour to weariſomeneſſe, and yet never be wearie of labour; but as the proverb is, lay weary to weary, and comfort themſelves with that of Saint *Iohn*, *Bleſſed are the dead that die in the Lord, for ſo ſaith the Spirit, they reſt from their labours, and their workes follow them* [s].

[r] 2 Tim. 4.2.

[s] Revel. 14.13.

3. *The working of the miracle.*

But it may ſeeme, there were other two more ſpecial cauſes of his entring into ſhip, & going to ſea with his Diſciples at this time; *viz.* Firſt, that he might proceed frõ doctrine to miracles, which may be obſerved ſtill to be his manner; As having preached upon the mountaine, he was no ſooner come downe, but he cleanſed a Leper, healed the Centurions ſervant, cured *Peters* wives mother, and many that were diſeaſed; for his miracles were as the ſeale of his doctrine, as himſelfe hath ſaid, *The workes that I doe, beare witneſſe of me, that the Father hath ſent me* [t]. And againe, *If I doe not the workes*

[t] Iohn 5.36.

of

beleeve me not; but if I do [illegible] beleeve not mee, beleeve the workes [w]. Now if wee compare this with the other Euangeliſts, it will appeare, that Chriſt had taught the people many things in parables [*], and therefore went purpoſely to the ſea, that he might by miracle there (as it were) ſeale the truth of that doctrine which he had taught, and delivered; for as our Saviour asked *Philip, Whence ſhall we buy bread, that theſe may eat? did it onely to prove him, for he himſelfe knew what he would doe* [x]: So our Saviour knew what he would doe on the ſea, and for what worke he purpoſely went thither at this time.

[w] [illegible]

[*] Marke 4.34. Luke 8.22.

[x] Iohn 6.6.

The fourth and laſt, was the triall of their faith, who having been now ſome good time with him, he would make triall of their proficiencie, as God tried *Abraham* [y]: not that God was ignorant what was in *Abraham*, or Chriſt ignorant, what was in his Apoſtles; but they were ignorant what was in themſelves, and preſumed they had more faith, than they had: wherefore it pleaſed our Saviour Chriſt, by bringing them into this danger on the ſea, to let them ſee the weakneſſe of their faith, and by doing ſuch a miracle ſtrengthen it, and make them in all future dangers, to reſt more ſtedfaſtly on his Almightie power, and not feare any evill, by water or land.

4. Triall of his Apoſtles faith.

[y] Gen.22.1.

In whom we may behold, and learne for our inſtruction, what is the Lords uſuall manner of dealing with his Diſciples. No Schoole-maſter doth make that triall of his ſcholars, of their proficiencie, that God maketh of his, concerning their profiting,

Doctr.

Simile.

Confirmation.

fiting, and growth in Knowledge, Faith, Repentance, Patience, Zeale; none shall be long in his Schoole, but he will trie them, either by sickneſſe of bodie, discomfort of soule, losses, crosses, dangers; by water or land, false doctrine, evill example; one way, or other; *All that live godly shall be sure of their trials* [z]. The Apostle saith, *That is no strange thing* [a]; yea, as the Apostle *Paul* saith, *They that are without correction, are Bastards, and not sonnes* [b]: So they that are without trials, are Bastards, and not sonnes; all Gods children are partakers thereof: you cannot be ignorant of the great trials of *Abraham*, *Isaack*, *Iacob*, *Ioseph*, *Moses*, *David*, *Iob*, the Children of Israel in the wilderneſſe: it is our common condition, and therefore good counsell that *Syracides* giveth, *My son, if thou come to serue the Lord, prepare thy soule for temptation* [c].

z 2 Tim. 3. 12.

a 1 Pet. 4. 12.

b Heb. 12. 8.

c Eccles. 2. 1.

Prevention.

Thou canst not be long with Christ on the land, but hee will have thee into the ship, thou must to the storme; and yet all for the best: in regard whereof, Saint *Iames* hath pronounced, *Blessed is the man that endureth temptation, for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him* [d]. And Saint *Peter* saith, *Our faith being tried, and found more precious than gold that perisheth, shall be found unto praise, and honour, and glory, at the appearing of Iesus Christ* [e].

d Iames 1. 12.

e 1 Pet. 1. 7.

Vse.

Oh, if the graces of God, as Knowledge, Faith, Patience, Humilitie, Zeale, doe appeare in excellent measure, as they did in *Abraham*, *Iob*, *David*, and others, specially the holy Martyrs; how greatly is it for Gods honour, and their true comfort and

and happineſſe? but if theſe be very weake and feeble in us, and humane frailtie exceedingly appeare; yet how profitable is it, to know our wants? as for thoſe Apoſtles, to know how weake their faith was, that ſo they might walke in greater humilitie, and pray the more earneſtly, *Lord increaſe our faith* [f].

Wherefore be not afraid of the ſtorme, (if thou beeſt ſound at the heart) it ſhall be for thy good: which made *David* ſo pray, *Examine me, ô Lord, and prove me, try my reines and my heart* [g]: And againe, *Search me, ô God, and know mine heart, try me, and know my thoughts; marke well if there be any way of wickedneſſe in me* [h]. For howſoever *David* knew his integritie, yet *the heart of man is deceitfull above all things, who can finde it* [i]? and he deſired to know, if his faith were weake, or any wickednes lay lurking in any ſecret angle and corner of his heart; as holy *Iob* ſuſpected himſelfe, *Though I were perfect, yet will I not know*, that is, juſtifie mine owne ſoule [k]: and *S. Paul* in jealous humilitie confeſſeth, *I know nothing by my ſelfe, yet am I not hereby iuſtified: he that iudgeth me is the Lord* [l]. Thus in an holy & humble jealouſie, we ſhould be glad to know if there be any weakneſſe or wickedneſſe in us. The manifeſtation whereof in his Apoſtles, was a principall motive to leade them to the ſea, and into this ſtorme.

For a concluſion of this firſt point, let it be obſerved, & for ever remembred that my Text ſaith, *Chriſt* is the firſt that entred into the ſhip. He ſendeth not his diſciples to ſea, and himſelfe ſtandeth faſt

[f] Luk. 17. 5.

Exhortation.

[g] Pſal 26. 2.

[h] Pſal. 139. ult.

[i] Ierem. 17. 9.

[k] Iob 9. 21.

[l] 1 Cor. 4. 4.

Comfort.

faſt on ſhore; but He firſt entred into the ſhip. The greateſt comfort to the Church of God in generall, and every Chriſtian in particular, is, that Chriſt is preſent with them in all their troubles and dangers. God ſpake to *Moſes* out of the *burning buſh*. And this is it which he hath ſo often & graciouſly promiſed; As to *Moſes*, when he ſent him to ſpeake to *Pharaoh*, and deliver his people, *Certainly I will be with thee* [m]: and the like to *Ioſhua*, *As I was with Moſes, I will be with thee, all the daies of thy life, I will not faile thee, nor forſake thee* [n]: and unto *Ieremie*, *Speake all that I have commanded thee, and feare not their faces, for behold, I am with thee, to deliuer thee* [o]: yea the promiſe is made to all Gods people, *When thou paſſeſt thorow the waters, I will be with thee, and thorow the riuers, they ſhall not ouerflow thee; when thou walkeſt thorow the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee* [p]. And againe, *Becauſe he hath ſet his love upon me, I will be with him in trouble; I will deliuer him and bring him to honor, Pſ. 91. penult.* And Chriſt his promiſe to all his diſciples is, *Loe, I am with you alwaies, even unto the end of the world* [q]: and, for confirmation thereof, appeared to IOHN, *walking in the midſt of the ſeven golden Candleſticks* [r]; whoſe corporall preſence gave *Peter* ſuch boldneſſe and comfort, that he preſumed to *walke upon the waters* towards him [ſ]: yea the aſſurance of his ſpirituall preſence gave *David* ſuch courage, that hee ſaid, *I will not feare to goe thorow the valley of the ſhadow of death, for thou art with me, thy rod and thy ſtaffe comfort me* [t].

[m] Exod. 3. 12.
[n] Ioſh. 1. 5.
[o] Ierem. 1. 8, 19.
[p] Eſay 43. 2.
[q] Matth. 28. ult.
[r] Rev. 1. 13.
[ſ] Matth. 14. 29.
[t] Pſal. 23. 4.

But

But on the other side, Gods absence and departure is most grievous and fearefull (specially in times of danger and distresse) as when God was angred by the golden Calfe, hee told *Moses*, hee would not *goe any longer before them as he had done*; whereupon *Moses* grew very importunate with him, that he would never carry them thence, if his presence went not with them; and never left him till he prevailed that he would goe with them, as he was wont [u]. It was an heavie sight, and the forerunner of great destruction, that the Prophet in Vision *saw the glory of the God of Israel, gone up from the Cherub, whereupon it was, to the very threshold of the house, as ready to depart* [*]. Christ telling his disciples that he must goe away, their *hearts were full of sorrow* [x]; yea, and though Christ laboured to giue them comfort, that they might take his departure well, as that it was *expedient for them* [y]; and that he went *to send the Comforter* [z]; yea that he went to *prepare a place for them* [a]; and that he would *come againe, and take them to himselfe, and they should be with him for ever* [b]; yet all would not serve, it was an heavy sight, to see their Master taken out of their sight [c]; and Christ (after his resurrection) tooke notice how the two disciples that travelled towards *Emmaus*, were *sad* [d]. If the disciples were thus distracted with feare, notwithstanding Christ went into the ship before them, and was there in the storme, though on sleepe; how would they have beene affected, if hee had not beene there, but left them alone?

Absence fearefull.

u Exo.33.2.3.14.

* Ezech.9.3.

x Iohn 16.6.

y Iohn 16.7.
z Ibid.
a Iohn 14.2,3.

b Ibid.

c Acts 1.9.

d Luk.24.17.

Wherefore it behoveth all Gods people, in times

Vse.

of dangers, to make very speciall search, and inquirie, whether Christ be present or no?

Obiection.

And here me thinketh, I heare that of *Gedeon* commonly objected, who being saluted by the Angell, *The Lord is with thee, thou valiant man*, answered, *Oh my Lord, if the Lord be with us, why then is all this befallen us? where be all the miracles which our fathers told us of*[c]? If the Lord be with us, why is all this befallen us? our houses are burnt, our goods and labours spoiled; yea Gods temples demolished, his servants slaine; sword, fire, and famine prevaile.

c Iudges 6.12,13.

Solution.

1. Miraculous deliverance.

I answer, God testifieth his presence two waies, *viz.* sometimes outwardly, in the miraculous deliverance of his servants out of evils: thus was God present with *Daniel in the Lions den*, stopping their mouthes, that they could not hurt him[f]; and with *the three children in the fierie furnace*, not suffering *an haire of their heads to be singed*[g]: Thus was God with his people in Egypt, red sea, wildernesse, and Canaan; a thing exceedingly to be wondred at, that thrice a yeere, *viz.* at their solemne feasts, all the males going from all parts of the Land up to Ierusalem to worship, and none left at home to keepe their frontiers from invasion, Cities and houses from burning, and goods from spoiling, but only weake women and children; yet so long as they continued in Gods feare and obedience, he protected their lands, houses, and goods, that no enemie invaded, or offred the least violence: for so God had promised, at those times, *No man shall so much as desire thy land, when thou shalt goe up to appeare before*

f Dan.6.22.

g Dan.3.27.

before the Lord thy God [h]. Oh how marvellous was God in the famous victories which hee gave his people over their enemies in the daies of *Moses, Iosshuah, Iudges, David, Iehoshaphat, Ezekiah*, breaking the bow and arrowes, knapping their speares, and burning their chariots in the fire [i]; shewing his puissance and power, making bare his right hand, in the sight of the Heathen, restraining the rage of enemies, turning it to his praise, and making himselfe *terrible to the Kings of the earth* [k]. But yet, sometimes it pleaseth him, when his ship is in a dangerous storme, to sleep, and only to testifie his presence another way, suffering their enemies to prevaile, to kill, murther, and spoile, and only furnish his people, with faith, repentance, patience, humilitie, zeale, contentation, comfort, ioy, and inward peace, with other such like inestimable graces of his Spirit, whereby his servants are inabled, by suffering, to prevaile, and get most glorious victories; howsoever flesh and bloud would perswade, God hath forsaken that people, in whose defense and preservation he doth not appeare; yet the holy word of God teacheth us, that it is an infallible Argument of Gods powerfull presence, that his servants are able to suffer, with patience and ioy, whatsoever it shall please God, to suffer their enemies to lay upon them. The Apostle speaking of tribulation, distresse, persecution, famine, nakednesse, perill, sword; yea that for Gods sake, *they are killed all the day long, and counted as sheepe for the slaughter*, yet saith he, *In all these things we are more than conquerours through him that loved us* [l].

[h] Exod. 34. 24.

[i] Psal. 46. 8.

[k] Psal. 76. 3, 10, vlt.

2. By gratious supportation.

[l] Rom. 8. 35. ὑπερνικῶμεν, *supervincimus.*

Was not Christ with the Apostles, when being scourged, they went out of the Councel *reioycing*[m]? Was he not with *Paul* and *Silas*, *singing Psalmes of praise at midnight in the dungeon*[n]? Was hee not with the *Hebrewes*, *suffering with ioy the spoile of their goods*[o]? Was he not with those Saints, *of whom the world was unworthy, though being destitute, afflicted, tormented, wandring up and downe in wildernesses, mountaines, dens, & caves of the earth*[p]? Was he not with *Ignatius*, who being condemned to the beasts, and hearing the Lions roare, he cheerfully said, *he was Gods corne, to be ground with teeth of wilde beasts, that he might become pure manchet for God?* Was he not with those Martyrs in the Primitive Church, who esteemed Tyrants as gnats, and their torments but as flea-bitings *[*]? Was he not with them, who (as *Tertullian* said) to be accused, wished, and to be punished for Christ, they accounted felicitie [q]? A certaine woman running in all haste with a childe in her armes, towards the place of execution, and being asked the cause of her haste, O (saith she) *I* heare a great sort of Christians are to be martyred, and I am afraid that I and my little one shall come too late. How did many holy Martyrs in this land, in the daies of Queene *Marie*, most willingly forsake offices, houses, goods, parents, wives, children, libertie; most cheerefully receiue sentence of death; most gladly goe to place of execution, and most comfortably kisse the stake, embrace the faggots, and clap hands in flaming fire? And whence was all this? Was it not from Christ, who in that great tempest was in the

m Acts 5. penult.

n Acts 16.25.

o Heb.10.34.

p Heb.11.35.

* *Tyrannos, ipsumque Neronem, velut quosdam culices. Chrysost.2.Homil. de laudibus Pauli.*

q *Tertull. adversus gentes, non procul ab initio.*

the ship with them? Let the blessed Martyr *Glover* witnesse; who having received sentence of death, though the remembrance of the fire was so terrible, that he was exceedingly perplexed, & made his dulnesse and heavinesse knowne, which continued all that night, and the morning, till he came within the sight of the stake, but then was suddenly filled with boldnesse and joy, which made him call to his friend, He is come, he is come. Oh this is a glorious victory indeed, as one saith of the martyrdome of Saint *Laurence*: God did more gloriously triumph in his patience and constancie, when hee was broyled on the gridiron, than if he had saved his body from burning by a miracle". Thus Christ hath shipped himselfe first, and thereby assured vs that hee is with his Church and people in all their dangers and distresses, and will witnesse that his presence, either by miraculous deliverance, or most mercifull supportance, as he seeth it to be most for his glory, and their true good.

" *Rupert.*

Part.2.

The second sort of persons, that were shipped, are called his [*Disciples.*] Disciple, is properly a Latine word, and doth signifie in English, a Scholar, or learner; from the verbe *Disco*: the Greeke also is of the same signification *, and is often so translated; as where our Saviour saith, *Learne of mee* [q]: *And every one that hath heard and learned of the Father, commeth unto me* [r]. *Let the woman learne in silence, with all subiection* [s]. In which, and many other places which might be alledged (but that these are sufficent for instance) you have the word of the Text translated, *Learne*, as it properly

* Μαθητὴς, ex μανθάνω, disco.

q Matth.11.29.

r Iohn 6.45.

s 1 Tim.2.11.

perly ſignifieth. So that every ſcholar, or learner, is called *a* diſciple; and of whom hee is taught, or learneth, he is called *his* diſciple: So we reade of *Iohns* diſciples [t]; and of *Moſes* diſciples [u]; and ſo all Hæreſiarches or Schiſmatickes, that are factious and Schiſmaticall, ſeeking to draw men to learne of them, and embrace their opinions, are ſaid to draw diſciples after them [*]. And thus all that profeſſed *Ariſtotle* for their Maſter, and were ſcholars in the ſchoole of the Peripatetickes. *Plato*, *Pythagoras*, *Zeno*, and others, are ſaid to have diſciples, that is, ſcholars, learners, and profeſſors of their doctrine and maximes [“]. The Hebrew alſo in *Munſters* Copie, agreeth with both theſe [§]. And as from the Greeke word, ſome ſpeciall Sciences [†], are, κατ' ἐξοχὴν, called the Mathematickes, becauſe of their deepneſſe of learning, and ſharpneſſe of wit, and capacitie required in all the learners thereof: ſo from the Hebrew word commeth the Iewes *Thalmud*, that is, Doctrinall, a *Syſthema*, or compoſition of their doctrine. The ancienteſt was compoſed about 230. yeares after Chriſt, and was full of Iewiſh fables, and Rabinicall Traditions, but was afterwards refined and purged of many idle fables, traditions, and diſputes, by *Moſes* the ſonne of *Maimon*, which is in great requeſt amongſt the Iewes unto this day, and much alledged out of it, by our beſt Writers [*]. You ſee then what the word *Diſciple* ſignifieth, according to the proprietie of holy languages.

Chriſt had two ſorts of Diſciples: Firſt, in the largeſt ſenſe, all that profeſſed the doctrine, or Goſ-

pell

[t] Matth. 11. 2.
[u] Iohn 9. 28.
[*] Acts 20. 30.
[“] Πλάτωνος μαθηταί, ſæpe apud Plut.
[§] *Talmudæv.* from *Lamad, didicit.*
[†] *Artes numerandi & metiendi*: Aſtronomie, Arithmetick, Geographie, *Kerk. præcognit. Philoſoph. lib. 1. c. 2. p. 17.*
[*] *Chemnit. Exam. 1. part. 13. & Har. cap. 79 pag. 242. Shindler. in Pentag. in Lamad.*

pell of Chriſt, were called his Diſciples, whether that profeſſion was in ſinceritie, or but in hypocriſie; *ſo the Diſciples were firſt called Chriſtians in Antiochia* [x]: *And many of his Diſciples went from him, and walked no more with him* [y].

x Acts 11.26.
y Iohn 6.66.

Secondly, and more ſtrictly they were called his Diſciples, that not only learned and profeſſed the Goſpell, but were alſo called and appointed of him to preach the Goſpell to others. And they were of two ſorts: firſt, and of a lower order, the ſeventie, *ſent forth two and two, before his face, into every citie and place, whither he himſelfe would come, to preach the Goſpell, and worke miracles* [z]. And theſe both in Scriptures, and Eccleſiaſticall ſtories, are known by the name of *The ſeventy diſciples*. Who theſe were, though *Euſebius*, *Epiphanius*, and others, tell us; yet in the Goſpell their names are concealed, and Chriſt bade them *reioyce, that their names were written in heaven* [a]. The other, and higher order, were the twelve Apoſtles, many times called his Diſciples, and made knowne by their names [b]. The learned Divines ſay; herein the truth anſwered ancient types, both of the twelve Patriarches, and ſeuentie Elders, called their *Sanedrim*; as ſome, the ſeventie ſoules that came with *Iacob* into Ægypt: Others, the *twelve fountaines of water*, and *ſeventie Palme-trees* in *Elim* [c]. Who thoſe Diſciples were that entred with Chriſt into the ſhip, is a queſtion, becauſe the Text doth not cleare it: it is moſt probable, that all the Apoſtles were there, for confirmation of whoſe faith, this miracle was wrought: likewiſe, that there were others, as Mariners, and, it

1

z Luke 10.1.

a Luke 10.10.

2

b Matth.10.1. Marke 3.15. Luke 9.1.5.

c Exod.15. *vlt.* Numb.33.9. *Sic Tertul. cont. Marcionem lib.4. ca.24. Ierom. Epiſt. ad Fabiolam Manſio.6.*

may be profeſſours too, for it is ſaid, *the men marvelled*; but not the ſeventie: I will not ſay, none of thoſe out of whom the ſeventie were choſen, for that might be; but not the ſeventie being choſen: for by chronotaxie, and harmonie of the Euangeliſts, it appeareth, that this miracle was wrought in the latter end of the firſt yeare of Chriſts Miniſtery; the chooſing and ſending of the ſeventy, was not till the third and laſt yeare of his preaching *. And this is all the light I have received from the Scriptures and Fathers, concerning thoſe Diſciples, that entred with Chriſt into the ſhip.

* *Auguſt. lib. 2. de conſenſ. Euang. cap. 23. Tollet. Cardin. in Luc. 10. 1.*

Obſerv. 1. As the Maſter of the houſe went to ſee the gueſts, let us wel view theſe paſſengers.

Now obſerve, I pray you, the paſſengers; and obſerve it well, that *Iudas* is gone aboord amongſt the diſciples; a wicked man ever, though as yet hee had not committed that tranſcendent wickedneſſe of betraying his Maſter. What more obſerved by friends that ſtay behind? Yea obſerve, Chriſt hath a ſhip wherein *Iudas* was not; but all paſſengers in it ſhall be ſaved; beleeving one God, one Faith, one Baptiſme, one Church, which is Holy, Catholike, and Apoſtolike, *out of which there is no ſalvation* "". Therefore, *as the Lord added daily to the Church, ſuch as ſhould be ſaved* c: ſo every one that hath a care and deſire of ſalvation, muſt be ſure that he be a member of that holy Church, which is inviſible; an article of our Faith: not but that wee ſee the bodies and profeſſions of ſuch; but ſaving grace is not ſeene, nor their election known, but in iudgement of charity, being that cõpany of the elect & faithfull only, gathered out of mankind, by the Word and Spirit, conſenting in

" No more than life, out of *Noahs* Arke.

c Acts 2. 47.

The Church, what.

in true faith; here living, and warring againſt the Devill, world and fleſh: and this is called in Latine *Eccleſia*, which yet is properly a Greeke word, and commeth from ſuch a theme as doth ſignifie to cal forth *. It was an ancient cuſtome in *Athens*, that a company of Citizens were called forth by the voice of a Crier from the reſt of the multitude, to ſuch an aſſembly, wherein ſome publike ſpeech was made, or to heare relation, of ſome ſentence, or iudgement of the Senate; from whence it ſeemeth the Apoſtles tranſlated the name *Eccleſia*, to ſignifie ſuch a congregation as commeth not together by chance, but are called from the prophane multitude by the Crier of the Word and Spirit, to profeſſe God and true godlineſſe. I ſay againe, that it is abſolutely requiſite to ſalvation, that a man be a member of this Church, & called Company: he that is not in this world a member of the Church Militant, ſhall never in the world to come be a member of the Church Triumphant. And therefore Saint *Peter* chargeth men to *giue all diligence, to make their calling and election ſure* [d].

* ἐκκαλέω, evoco.

[d] 2 Pet. 1. 10.

Obſerv. 2.

Obſerve ſecondly, that all the Diſciples went into the ſhip where Chriſt was, even *Iudas* amongſt them, for whoſe ſake, as ſome of the Fathers conceive, this ſtorme did ariſe. Then is this ſocietie a ſhadow or figure of the viſible Church. By viſible and inviſible, I do not mean two diſtinct Churches (as our Adverſaries falſly charge us) as if a member of the viſible, were not alſo a member of the inviſible: but I diſtinguiſh the divers conſiderations of the ſame Church * ; which is viſible in reſpect

Senſe.
Termini.

* *Field. lib.* 1. *c.* 10.

ſpect of profeſſion, and uſe of the Word and Sacraments; but inviſible, in reſpect of ſaving grace, wherein only elect doe communicate, and whoſe bodies & profeſſion is viſible; but ſaving grace, inviſible, & unknown of us, (ſaving in the judgement of charity) As all men might know *Nathaniel* to be an *Iſraelite*, but to be *a true Iſraelite, in whom was no guile*, that Chriſt only knew; ſo that many of the inviſible lie hid in the viſible, as [e] a part in the whole; which viſible Church may be thus deſcribed: *viz.* It is a mixed company, that profeſſe that doctrine which is according to godlines, having the word of God (for matters fundamentall) purely preached, & Sacraments (for ſubſtance) ſincerely adminiſtred. And I ſay, this is a mixed company: For in ſuch a company, may be *Iudas*, and many unregenerate, and hypocrites, in the viſible, which are not of the inviſible Church. This Church was ſhadowed out by *Noahs* Arke, wherein were both *cleane and uncleane beaſts* [f]; by a floare, having a heape of corne and chaffe mingled together [g]; a field, wherein wheat and tares grow together [h]; a draw-net, gathering all ſorts of fiſhes, good and bad [i]; a wedding, wherein are gueſts that have the wedding garment, and that want it [k]; by a company, wherein are both wiſe and fooliſh virgins, the one having lampes and oyle, the others lampes onely [l]; a flocke of ſheepe and goats, *Matth.* 25. 32. a great houſe, wherein there are veſſels of gold and ſiluer, ſo alſo of wood and earth, ſome to honour, and ſome to diſhonour [m]. And this viſible Church is two-fold, Vniverſall and Particular: the Vniverſall viſible

[e] Iohn 1.47.

Deſcribed.

Similies.

[f] Gen. 7.2.

[g] Matth. 3.12.

[h] Matth. 13.24.

[i] Matth. 13.47.

[k] Matth. 22.11.

[l] Matth. 25.2.

[m] 2 Tim. 2.20.

Diſtinguiſhed.

viſible Church, is the company of all ſuch as profeſſe the doctrine of godlineſſe, and enioy the miniſterie of the Word and Sacraments, whereſoever in the world they be. A Particular viſible Church, is a company, profeſſing as before, but receiving denomination from the Countrie, Kingdome, or Citie; as the Church of *England*, *Scotland*, *Bohemia*; *Corinth*, *Galatia*, *Epheſus*, *Philippi*: which is the reaſon, why particular viſible Churches are ſo affected with ioy or griefe, at one anothers proſperitie or adverſitie, becauſe (in effect) they are even the ſame, and as members of the ſame bodie, parts of the whole. Thus we have ſhipped the paſſengers. Now, as friends at parting have commonly ſome loving Charge or other; ſuffer me, before they launch forth, to give to them, and in them, to you and us all, a double warning; *viz.* Beware of departure from, and of diviſion among; I ſay, beware of departure, and diviſion; goe not out, fall not out.

1. Departure. Departure upon two pretences, 1. Doctrine: 2. Diſcipline: upon the one the Romaniſts, upon the other the Novelliſts.

For the firſt, howſoever *Iudas* the covetous wretch, and who afterwards was Traitor, be in the company, yet let none depart from the ſhip, and forſake the fellowſhip of Chriſt, and the reſt of the diſciples, for his ſake; it had been no leſſe dãgerous to the bodie of any of them, to have gone out of the ſhip into the ſea, than it is to the ſoule of any, to depart from a true viſible Church, where Chriſt and his Diſciples are. I doe not deny, but for many reſpects it may be warrantable for a man to depart from one viſible Church, to become a member of another; yea, for a time to dwel where no viſible Church

Church is; but to depart, becauſe of ſome corruptions, ſpecially in diſcipline, or manners, is the dangerous departure, condemned by the Scriptures, and the ancient Fathers, in *Donatiſts*, *Novatians*, *Catharists*, and ſuch like Separatiſts; of all whom *S. Iohn* hath pronounced, *They went out from us, but they were not of us, for if they had beene of us, they would, no doubt, haue continued with us* [n]; neither ſhall ſuch departers, ever ſatisfie their blind and prepoſterous zeale. There never was, nor will be a viſible Church in this world without great blemiſhes, faults, and corruptions. Looke upon the ſtate of the Church from the beginning of the world, and you will finde it ſo; yet in all the Scriptures there is no precept (rightly underſtood) commanding to depart, nor warrantable example of any, that have ſo departed. A thing alſo, which the Fathers in their times, haue exceedingly declamed againſt. Not that we ſhould ſit downe careleſſe, and not take to heart the corruptions of Church or Common-wealth; or as if Magiſtrates and Miniſters, by word and ſword, ſhould not endeuour reformation. Indeed the Maſter ſaid to his ſervants, *Let both grow together till the harveſt* [o]; which place the Anabaptiſts abuſe amongſt others, to proue a toleration; and *S. Auguſtines* opinion was ſo at the firſt (as himſelfe confeſſeth [cc]) and gave his Reaſon, leſt profeſſed Heretikes ſhould become diſſembling Hypocrites: but *Luther* hath both ſhortly and ſoundly expounded the place, ſaying, It is not a ſentence of approbation, but of conſolation [*]; that we ſhould not endevour reformation,

[n] 1 Iohn 2.19.

Obiect.

Sol.

[o] Matth. 13.30.

[cc] *Mea primitus ſententia. Epiſt. 48.*

[*] *Non approbationis, ſed conſolationis. Luth. loc. com. tit. de zelo.*

formation, but a comfort, when we cannot so reforme, but still there will be corruptions; yet for them not to forsake the fellowship, as the manner of some is [p]. But these things I have more largely handled, and pressed in this place heretofore from some other Scriptures [†]; and because such departure is not now so hot, and common as it hath beene, I passe it over with this touch and caution in few words given.

[p] Heb.10.25.

[†] Sermon parab. of wheat & tares, Mat.13.30.pag 27 Sermon 10. Virgins, Matth. 25.1. pag.27.

2. *Division.*

The second charge I give, is the same that *Ioseph* gave to his brethren, *Beware of division, and falling out.* All division is dangerous, be it of Kings, Cities, or Families, as our Saviour saith, *Every kingdome divided against it selfe, shall be brought to desolation; and every citie or house, divided against it selfe, shall not stand* [q]; but no division so dangerous as that in a ship, and specially in a storme; what doth that threaten but shipwrack and destruction to them all? Wherefore there is nothing that Sathan more laboureth, and wherein he doth more hurt, than by causing of divisions; and nothing more commanded, than peace, amitie, and unitie; *Have salt in your selves, and have peace one with another* [r]. The Angels at Christ his comming into the world, proclaimed peace [s]; and Christ at his going out of the world, bequeathed peace, *My peace I leave with you, my peace I give unto you* [t]. The Apostles still wished Grace and Peace to those Churches to which they wrote; and inioyned the Saints, *If it be possible, and as much as lieth in them, to live peaceably with all men* [u]; yea, *to follow peace with all men* [x]; and to striue to *keepe the unitie of the*

[q] Matth.12.25.

[r] Mar.9.vlt.

[s] Luk.2.14.

[t] Iohn 14.27.

[u] Rom.12.18.

[x] Heb.12.14.

the Spirit, in the bond of peace [x]. And here I cannot ſufficiently wonder at the Romaniſts, that conſidering our unitie, and the great and grievous diviſions in the Synagogue of *Rome*; yet the Romaniſts are not aſhamed to make Unitie one of the markes (or their ſeventh note) of the true Church, and aſſume that to themſelves, and impute Diviſion to us [“]. Firſt, for their Diviſions, it is ſtrange (but that men of that ſide will ſay and write any thing) that *Bellarmine* ſhould ſay, they all joyne in obedience to their Head, and that their Councels, Popes, Decrees, and Writers doe wonderfully agree, though writing in divers tongues, places, occaſions; whereas the world hath taken notice, yea all muſt needs know, that know any thing, how *Rome* it ſelfe, by her owne children, hath beene ſacked, ſiedge laid to the Caſtle of Saint *Angel*, and the Pope taken priſoner [*]. Is this their Canonicall obedience? How divers Popes have challenged the Popedom, and three ſtood at once. Many battels have beene fought, and thouſands ſlaine. Who was the head of their Vnity then; and when a woman was Pope? How Popes have cut off Cardinals heads: one Pope abrogate and condemne the Decrees of others [“]; yea in extreme hatred, digged up their bodies, and cutting off two of the fingers, to burie it againe; and ſometimes cut off head, and caſt the bodie into Tibur; one Councell condemning what another had decreed. What Writers euer more eagerly oppoſite, than *Dominicans* and *Franciſcans*, Prieſts and Ieſuits, yea Schoole-men themſelves, about the bookes of Canonicall Scripture themſelves?

[x] Epheſ. 4. 3.

[“] *Bellar. de notis Eccleſiæ, lib. 4. c. 10.*

[*] By the Duke of *Bourbon*, Leader of the Emperors armie.

[“] So true is that of *Platina* in *Stephan. vita*, for the moſt part it hath beene the manner, that the later Popes have either infringed, or wholly taken away the decrees of the former.

ſelves? the Virgins being without ſinne, Tranſubſtantiation, Purgatorie; yea Iuſtification, merit of workes, worſhipping of Images? yea what point of difference is there betwixt them and us, wherein ſome of their own ſide, doe not ſide with us againſt them †? yea, as the Church of Rome is wholly departed from that ancient faith it profeſſed in the daies of the Apoſtles; ſo the moderne Church is exceedingly declined from that faith it formerly profeſſed, even ſince it came to be the ſeat of Antichriſt; which being ſo abundantly cleared by divers of our learned Divines, in their polemicall Tracts and Diſcourſes *, and hoping that either you know, or doe not doubt of the truth hereof; I will not inſiſt upon probation of particulars, which were infinite ‖: and therefore if Unitie be a note of the true Church, *Rome* cannot be it; ſo divided, as it muſt needs one day come to ruine and deſtruction.

† *Whites* Way, Digreſſ. 24. pag. 154.

* See the peace of *Rome* by D. *Hall.*

‖ *Vid. D. White de notis Eccleſiæ. Will. Synop. pag.* 71. D. *Whites* Way, Digreſſ. 23.

For our owne diviſions, (which we doe not denie, have beene ſome, and too many, yet) ſuch as diſprove not the true Unitie of the Church, but are juſtified, not only by the diviſions of the Romiſh Church, which are moe and greater, (and (it is like) will never be compoſed) but the diviſions, (which by Satans malice, and ſubtill abuſing of the weakneſſe of ſome,) have ever infeſted the true Church of God, even in *Rome*, in her beſt eſtate, Saint *Paul* ſaith, *There were therein that cauſed diviſions and offenſes, contrary to the doctrine* ¶; And telleth the *Corinthians* there were among them, *envying, ſtrife, and contention, ſome holding of Paul, ſome*

1. Iuſtified, in compariſon with others.

¶ Rom. 16. 17.

some of Apollo, some of Cephas [z] : *Paul* and *Barnabas* were at variance [a]: *Paul* & *Peter* had iarres [b] : great strife betwixt East and West Churches, about the keeping of Easter, so as they excõmunicated each other: no lesse broils in the Churches about Rebaptization: What Tragicall troubles did *Theophilus* Patriarch of *Alexandria* raise against *Chrysostome*, Bishop of *Constantinople*? a chiefe adversarie to whom was *Epiphanius* Bishop of *Cyprus*. The event was, *Chrysostome* lost both Bishoprick, and life in banishment; many were slaine in taking parts, the Cathedrall Church, and Senate-house in *Constantinople* burnt downe to the ground, in pursuit of reuenge *. How did the Orthodox Bishops in the Councell of *Nice* fall at variance, and complaine of one another to the Emperour, so as *Constantine* had much adoe to compose the difference. In the second Councell of *Ephesus*, such eager contention, that *Flavianus*, the Bishop of *Constantinople* was not only deposed, but also pitifully murthered †. Too too many such grievous contentions, Ecclesiasticall stories witnesse to happen in the Churches of God, in Councels, and amongst the learned Fathers, and Bishops, so lamented by *Cyprian*, and *Basil*, as the cause of persecution, and the turning away of many from embracing of the Christian religion, and a great advantage to *Arrius*, and such like Hæretikes, to spread the poyson of their hæresies, farre and neere. Thus you see, there have beene, yea, and as long as Sathan hath leave to compasse the earth to and fro, and that Gods Saints be imperfect in knowledge, and weake in affections,

z 1 Cor. 3. 3.

a Acts 15. 39.

b Galath. 2. 11.

* *Socrat. lib. 6. cap. 17. 21. Nicephorus lib. 13. cap. 17. 21. Baron. Annal. 400. num. 31.*

† *Evagr. lib. 1. cap. 10.*

affections, there will be diviſions, they have beene and are greater than amongſt our ſelves, yet not diſproving a true Church.

Secondly, our diviſions are not of the Church, but of ſome in the Church: our Church doth wonderfully accord, in the unitie of faith, and uniformitie of government, and therefore are falſly imputed to the Church. 2. Not of the Church.

Thirdly, not in matters of faith, wherein as our Church doth accord with other Reformed Churches abroad, in all fundamentall verities, there being no fundamentall diſſention, betwixt any the Reformed Churches*; (as the Harmonie of Confeſſions beareth witneſſe) ſo, neither is the difference, or diſſention, amongſt ſuch in our Church, (except Popiſhly affected) about matters of ſubſtance, but of circumſtance; not about the boords or bodie of the ſhip, anchor, cable, card, or who ſhall be Pilot; but about the ſaile, and ceremonies, of blacke or white. 3. Not matters of Faith.

* *Non eſt fundamentalis diſſentio. Whit. controv. 2. quæſt. 5. cap. 8. pag. 322.*

Fourthly, though theſe differences have beene too hotly and eagerly followed of ſome; yet, God be thanked, not purſued by fire or death, nor to the pronouncing of each other, Heretikes; as both anciently, (as partly you have heard, and might heare much more, if I delighted in this Argument, and would for this purpoſe ſearch the Authentike hiſtories of the Church) and lately alſo in the Romiſh Church, betwixt the *Popes* themſelves, and the *Franciſcans*, with all cruell extremitie, perſecuting the poore *Dominicans*. 4. Not with extremitie purſued.

Laſtly, bleſſed be God, even in this happy calme, our 5. Well compoſed.

our diviſions and contentions are well ſlaked and compoſed, notwithſtanding they were kindled and nouriſhed eſpecially, by the cunning of ſubtle, and ſecret Papiſts lurking amongſt us, as the remnant of the Canaanites, to be as pricks in our eies, and thornes in our ſides; but a little ſtorme would make us perfect friends, as ſome of our learned forefathers, who in time of proſperitie, were much divided, and abounded in their ſeverall ſenſes, and opinions, concerning ſuch matters, yet in the daies of Queene *Marie*, went ioyfully to the ſtake, and died together, for that truth which they ioyntly beleeved: it being moſt true of an ancient Father, *The communion of good things oftentimes breedeth envie and hatred, but communion in miſerie, breedeth love and compaſſion.*

Concluſion. Thus I have ſhipped the paſſengers: I have given them their charge. Looking upon the ſea, I ſee many ſhips, when I come to handle the veſſel wherein they paſſe. It is a needfull queſtion for theſe daies, which is that ſhip wherein Chriſt and his diſciples paſſe, and how may it be infallibly knowne from all other? When I come to that, I hope to make it cleare to all (whoſe eies the god of this world hath not blinded) that all the pinnaces of Heretikes and Schiſmatikes, and ſpecially that great Romiſh ſhip, though painted and gilded faire, and hath large ſailes, with top and top gallant, tacklings and cordage, is indeed no better than an hot man of war, a ſhip of Pyrates. It hath leaked long; and though *Bellarmine* hath put to all his ſtrength in pumping, and the Ieſuits, like cunning Divers, have uſed, and doe

doe uſe all their skill to ſtop this leake; yet ſhall they not be able: it ſhall one day ſinke, and make ſhipwrack. In the meane time, know, that the Church of *England* is a glorious viſible Church, a faire ſhip, wherein Chriſt and his diſciples are, and therefore (for this time) I diſcharge you, with renewing of the former charge; Take heed you depart not from her; take heed you cauſe not diviſion in her; but every man ſeeke her welfare, follow faith to the conſervation of the ſoule, and keepe the unitie of the ſpirit in the bond of peace: beware of Hereſie, beware of Schiſme: God, for his Chriſt ſake, helpe us to keepe faith and a good conſcience, to the end, and in the end. *Amen.*

Followed him] * We have heard the number of paſſengers, Chriſt and his diſciples; the Euangeliſt alſo noteth the manner or order of their ſhipping, *viz.* that Chriſt went before, and his diſciples followed him. Chriſt ordinarily called the Diſciples and Apoſtles, in this forme and phraſe of ſpeech, as to *Simon* and *Andrew* being fiſhing, *Follow me, and I will make you fiſhers of men* [c]; and in the verſe before my text, *Follow me, and let the dead burie their dead* [d]; and to *Matthew*, ſitting at the receit of cuſtome, *Follow me* [e]; and to the young man, *If thou wilt be perfect, goe and ſell that thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven, and come and follow me* [f]. The reaſon why Chriſt would ſpecially have the Apoſtles converſant with him, during the time of his Miniſterie here, was, that hearing his doctrine, ſeeing his miracles, and obſerving his manner of life, after his departure,

2. *Part.*

* ἠκολούθησαν αὐτῷ. *ſequuti ſunt eum.* ἀκολουθέω, *ſequor.*

[c] Matth. 4. 19.

[d] Matth. 8. 22.

[e] Matth. 9. 9.

[f] Matth. 19. 21.

Reaſon.

departure, they might be witneſſes to the world, of that which they had heard and ſeene [g]: and for this cauſe, after the death of *Iudas*, there was care had, that ſuch an one might be choſen into his roome, as had accompanied with them, all the time, that *the Lord Ieſus went in and out before them* [h]. Therfore the Apoſtles commonly followed him from place to place, in City and Countrey, field and houſe, by water and land: though ſometimes for ſome ſpeciall cauſes, he admitted not all, but ſome few of them: as *Peter*, *Iames*, & *Iohn*, were only admitted to ſee the miracle of raiſing the Rulers daughter [i]; and his transfiguration on the Mount [k]; and his agonie in the Garden [l]. The words are ſufficiently cleared for their literall ſenſe.

g 1 Iohn 1.1. Acts 4.20. Iohn 15.vlt.

h Acts 1.21.

i Luke 8.51.
k Matth.17.1.
l Mar.14.33.

Doct. lit. The letter teacheth us to give due honour and reſpect to one another. The impreſſion of ſuperioritie and ſubjection, command and obedience, domination and ſervice, is not only ſtamped on man, a ſociable creature, a little map or modell (as it were) of the great world, though never ſo barbarous; ſubjects following Kings, ſouldiers their Captaines, ſervants their Maſters, children their Parents, and wives their Huſbands; whereby that *Eutaxie* and *decorum*, which is eſtabliſhed by nature, and fortified by Morall Law, *Honour thy Father and Mother*, is preſerved; and *ataxie* and *confuſion* prevented: but God hath alſo ſtamped in man, the members ſubject to the head, the bodie to the ſoule, and appetite to reaſon: yea this impreſſion is ſtamped upon the whole

1. On man.

2. In man.

whole face of nature; in the heavens, God hath placed *a greater light to rule the day, and a lesser to rule the night*[m]: yea if we ascend higher, amongst the Angels, there are *Principalities, Thrones, Powers, and Dominions*[n]; and *Michael an Archangell*[o]. If we come to the earth, the very birds by instinct of nature, are subject to the Eagle, the beasts to the Lion, and very Bees have a master, whom they (in their kinde) doe reverence and follow, else their Common-wealth could not subsist: yea, if we descend lower, the very Devils of Hell have *Beelzebub* for their Prince[p]; if that *kingdome were divided in it selfe, it could not endure*[q]; there must be precedencie, and subsequencie, a going before, and following after, in all creatures; specially amongst men and women, who as they are many wayes to testifie inferioritie, and respect to Gods ordinance, so this way specially. Christ was their Lord and Master[r]; they his servants, and scholars: it was therefore comely, that so often we heare in the Gospell, and, even in shipping, that Christ entred first, and his Disciples followed him. And it is a perpetuall rule of Civilitie, which the Apostle hath prescribed, that *in giving honour, we should prefer*, or (as some Translations have it) *goe one before another*[s]. As men and women should not be proud and ambitious; (a thing reproved by Christ in the Pharisies, for *loving the chiefe places at meetings*[t];) shuffling and thrusting, being dry drunken in the opinion of their owne worth; (as if none knew them but themselves) whereby (in Gods iustice) they make themselves vile,

3. On all creatures.

m Gen. 1. 16.

n Colos. 1. 16.
o Iude 9.

p Matth. 12. 24.
q Matth. 12. 25.

r Iohn 13. 13. Confirmation by Scripture.

s Rom. 12. 10.

t Matth. 23. 6.

vile, and hated; whereas the way to honour, is to be bid ſit up higher: ſo neither ſhould any, but moſt willingly, in geſture, word and deed, acknowledge the worth and dignitie of others; and ſpecially Chriſtians, ſhould in all places carrie themſelves modeſtly and humbly, that amongſt them, all things may be done decently and in order [a]. This is the foſterer of love [*], and the ſpur of vertue, and nouriſher of Arts [†]; for what doth more prick forward, and enflame men to great and noble enterpriſes, eſpecially of learning, and chivalrie, than reſpect, honour, and glory [§]? All men naturally deſire eſteeme, and regard, and to ſeeke it by vertue and goodneſſe, is very lawfull. It was no ambition or vain-glory in *David*, to aske, *What ſhall be done to the man that killeth this Philiſtim* [u]? *If there be any praiſe, thinke on thoſe things* [*]. For Chriſt to goe before, and diſciples to follow him, is a comely ſight. But I leave the letter.

[a] εὐσχημόνως καὶ κατὰ τάξιν, 1. Cor. 14. 4. *ult.*

[*] *Fomentum amoris. Calv.*

[†] *Honos alit artes.*

[§] *Tu ſola, animos mortemq; peruris-- gloria.*

[u] 1 Sam. 17. 26.

[*] Philip. 4. 8.

Myſterie.

In the myſtery, this doth concerne us all, and in what the Diſciples did bodily, wee may ſee, what we ought to doe ſpiritually: *viz.* If we be Chriſt his diſciples, or Chriſtians, wee muſt follow him. [To *follow*] is properly an Hebraiſme, and ſignifieth to ſerve, and obey, and imitate in ſuch things as concerne us; as it is ſaid, *The men of Iſrael went from after David, and followed Shebah the Sonne of Bichri* [x]: and God reproving his people for Idolatrie, asketh, *How canſt thou ſay, I have not followed Baalim* [y]? And the Phariſies ſay one to another, concerning Chriſt, *Behold, the world is gone after him* [z]; that is, acknowledge him for the Meſſiah,

Senſe.

[x] 2 Sam. 20. 2.

[y] Ierem. 2. 23.

[z] Iohn 12. 19.

and

and ſubmit themſelves to receive his doctrine, and obey his precepts, and imitate his example, as their onely teacher and patterne. And, leſt any ſhould thinke it concerned only the Apoſtles and Diſciples, in the daies of Chriſt, Chriſt generally, in the ſpirituall and myſticall ſenſe, enjoyneth it unto all; *Whoſoever doth not beare his croſſe, and come after me, cannot be my diſciple* [a]. Yea, leſt any ſhould yet thinke, that this was only enioyned to all the faithfull in thoſe daies; the Apoſtle, after Chriſt his Aſcenſion, biddeth the *Epheſians*, and in them all Chriſtians to the end of the world, *Be yee followers of God, as deare children* [b]. If any ſhall yet aske me wherein can we follow Chriſt? Not in bodily manner, as the Apoſtles, and Diſciples now did; that is unpoſſible; he is gone, aſcended above theſe viſible heavens; *Henceforth the world ſhall thus know Chriſt no more* [c].

[a] Luke 14.27.

[b] Epheſ. 5.1.

Queſt.

Anſw.

Impoſſible.

[c] 2 Cor. 5 16.

As it is to us impoſſible, ſo was it to ſome unprofitable; it ſhall doe *Iudas* and many no good, that they followed him from place to place for ſiniſter reſpects, as to ſee his miracles, heare novell doctrine, as himſelfe ſaid, *Verily yee ſeeke me, becauſe yee did eat of the loaves, and were filled* [d]. Some ſhall plead this at the laſt day, ſaying, *We have eaten and drunken in thy preſence, and thou haſt taught in our ſtreets* [e]: but marke what anſwer ſhall be given them, *I know you not whence you are, depart from me, yee workers of iniquitie*. All cannot follow him in the Miniſtery and preaching of the Goſpell, none, but ſuch as are thereunto called: *How can any preach, except he be ſent* [f]? Few or none can now follow him

Vnprofitable.

[d] Iohn 6.26.

[e] Luke 13.26,27.

[f] Rom. 10.15.

him in working miracles; as giving ſight to the blinde, ſpeech to the dumbe, hearing to the deafe, cleanſing lepers, curing diſeaſes, and raiſing the dead; for theſe were miraculous, and tended to the confirmation of his doctrine: with which power, though ſome in the Primitive Church were endowed for a while, that as they preached new doctrine, they might doe new workes; yet now that the doctrine of the Goſpell hath taken root, it needeth no ſuch watering; this gift is ceaſed. *Bellarmine* may well challenge it, for it is a marke of the Antichriſtian Synagogue. The Apoſtle ſaith, *Antichriſt his comming ſhall be with all deceiveable ſignes and wonders* [g]. But now the true Miniſters of Chriſt are knowne, not becauſe they do, but becauſe they doe not miracles [cc]. And ſaith *S. Auguſtine*, *Miracles now adaies, are either the prodigious workes of lying ſpirits, or fables and lyes of deceitfull men* *. But let us goe to the cited text, and ſee what following of Chriſt the Apoſtle now requireth. What the word is, which the Euangeliſt here uſeth, you have heard, and the ſignification of it; *viz.* requiring a bodily motion and action [cc]; and very rarely uſed in any figurative, or metaphoricall ſenſe: but the Apoſtle uſeth another word *, which is properly referred to imitation of vertues, as Saint *Iohn* biddeth us, *follow that which is good* [h]: And the Apoſtle *Paul* biddeth us *follow faith* [i]: The ſignification of which word, the Apoſtle expreſſeth in the next verſe, adding ἐν ἀγάπῃ περιπατεῖτε, *Walke in love, as Chriſt hath loved us.* For the full clearing of this point, know, that man hath two feet, whereby hee commeth

g 2 Theſſ. 2. 9.

cc *Hinc veros agnoſcimus verbi miniſtros, non quia faciunt, ſed omnino quia non faciunt miracula.*

* *Portenta mendacium ſpirituum: aut mendacia fallaciũm hominum.*

cc ἀκολουθέω, ἀκόλουθος, *pediſſequus.*

* μιμητὰι: μιμέομαι.

h 3 Iohn 11.

i Heb. 13. 7.

meth to Christ, and followeth after him; the first is of faith, whereby hee beleeveth his doctrine, whereof Christ hath said, *He that commeth to me, shall not hunger, and he that beleeveth in me shall not thirst* [k]: Where he sheweth, to come, is to beleeve. And as we come, so we follow, which is by faith. Secondly, the practise of Christ his morall vertues; he being therein the perfect copie and Exemplar. To which purpose the Fathers have excellent sayings: He saith not vnto thee, Thou shalt not be my disciple, except thou walke upon the sea, or raise the dead, But, *Learne of me, because I am humble and meeke* [*]. And againe, the same Father expounding those words, obserueth, That Christ doth not say, Learne of me to make a world, and create visible and invisible things; But, *Learne of me, I am meeke and humble* [cc]. And another, Wee cannot follow Christ in power, magnificence, and the like; but we may follow him, in humilitie, meekenesse, charity [†]. And another saith, No man is worthily called a Christian, who so farre as he can, doth not imitate Christ in his manners [§]. In this it is, Christ biddeth vs *learne of him*; and the Apostle biddeth vs *be followers of him:* and another Apostle saith, *Christ hath suffered for us, leaving us an example, that we should follow his steps* [l]: and a third Apostle saith, *He that abideth in Christ, ought to walke, as Christ hath walked* [m]. Then looke unto your copie, if you would be truly accounted Christians, *looke unto Christ the Author and finisher of your faith* [n]. If you be true members of the Church, vow and performe as shee did, *Draw me, and I will runne after thee* [o].

Behold

[k] Iohn 6.35.

Fathers.

[*] *Non tibi dicit, non eris discipulus meus. Aug. præfat. in Psal.30.*

[cc] *Non mundum fabricare, visibilia & invisibilia creare. Aug. de verbis Dom. serm.10.*

[†] *Non possumus in potentia, magnificentia: sed in humilitate, mansuetudine. Ierom.*

[§] *Nemo rectè Christianus, nisi qui Christo moribus. Cyprian.*

[l] 1 Pet.2 21.

[m] 1 Iohn 2.6.

Exhortation.

[n] Heb.12.2.

[o] Cant.1.3.

Behold his povertie, who being rich, for our ſakes became ſo exceeding poore [p], *that he had not wherein to reſt his head* [q]: and if it be required of thee for his ſake and the Goſpels, ſticke not to forſake all, and follow him in this; behold his meekneſſe, who being reviled, reviled not againe [r], broke not the bruiſed reed, nor quenched the ſmoaking flaxe, whoſe voice was not heard in the ſtreet. Behold his patience, taking a reed in his hand, wearing a crowne of thornes, mocked, buffetted, ſpit on, and ſaith not a word [t]. Behold his charitie, praying for his cruell enemies, *Father, forgive them, they know not what they doe* [u]. Behold his contentation, thanking God for barley bread [x]. Behold his diligence, preaching & working miracles, til he was weary [z]; yea, and on the night time, when hee ſhould have ſlept [y]. Behold his devotions, ſpending whole nights in prayer [z]. Behold his zeale, purging the Temple, ſcourging out buyers and ſellers, and overthrowing the tables of money-changers [a]. Behold his humilitie, chooſing poore fiſher-men and tole-gatherers for Apoſtles [b]: Wearing a poore ſeameleſſe coat [c]: Fleeing when they ſought to make him King, *Ioh. 6.* and riding on an Aſſe into *Ieruſalem* [d]. Behold his conſtancie, who never gave over till the worke was finiſhed [e]. Oh that wee could doe thus, when Satan tempteth vs to pride, revenge, idleneſſe, diſcontent; how would it daſh temptations to ſay, Avoid Satan, I muſt follow Chriſt, and he did not ſo. Oh that wee could doe this, when, like men, we have failed in our duties, and ſinned; how would it breake the heart with godly

[p] Matth. 8.20.
[q] 1 Pet. 1.23.
[r] Mat. 12.19,20.
[t] Matth. 27.29.
[u] Luke 23.34.
[x] Iohn 6.11.
[z] Iohn 4.6.
[y] Iohn 3.2.
[z] Luke 21. *penult.*
[a] Iohn 2.15.
[b] Matth. 4.18,19.
[c] Iohn 19.23.
[d] Matth. 21.5.
[e] Iohn 19.30.

godly ſorrow, and make us ſmite on breſt and thigh, and ſay, Oh wretched man that I am, Chriſt did not ſo, and I ſhould have followed him; oh follow, follow.

And here give me leave to encounter our Adverſaries, who falſly and full ſpightfully, cal us *Calviniſts*, and *Lutherans*, and *Zuinglians*, as if wee taught you to follow *Calvin* and *Luther*, to beleeve every point of doctrine, & to conforme your ſelves in all poins of diſcipline and government, as they have preſcribed. No, no, we leave that to the Papiſts, whoſe faith & manners are tied to the Popes ſleeve, and they depend on his mouth what to beleeve, and doe, and receive his decrees with greater reverence, pietie, and devotion, than that of Chriſt himſelfe: it being moſt true in them, that Chriſt imputed to the Phariſies, they made *the Commandement of God of none effect, through their traditions*, yea, *teach for doctrine the commandements of men* [f]; and do glory to be called Papiſts, acknowledging the Pope to be their *Nauclerus* or Pilot [cc]: we leave that to the *Franciſcans*, *Dominicans*, *Benedictines*, *Ieſuits*, and many other ſorts; which ſome of the beſt writers of our Adverſaries well know, as *Orladius*, *Salmeron*, D. *Carr. pag.* 158 *Ianſenius*, that have verbatim tranſcribed whole leaves; and *Pighius* reading *Calvin* upon Iuſtification by Faith, with a purpoſe to confute him, was converted by him, as *Tapperus* in his 2. *Tom.* 8. *Artic.* confeſſeth, who ſometimes was his fellow-pupill under *Adrian* the ſixt. What need I tell you what wonderfull teſtimonie *Thuanus*, D. *Stapleton*, and *Panygirolla*, have

Confutation. *Gallica mirata eſt Calvinum Eccleſia, nuper quo nemo docuit doctius:* was ſaid and written by no childe in Divinitie.

[f] Matth. 15. 3. 9.

[cc] *Tortur. Tort. p.* 15.

have given him, though Doctor *Garrier* a ſeduced malecontent, doe ſpight him, a man not worthy to light his candle when he went to his ſtudie: More preciſely obſerving the rules of their order, and following the preſcripts of their Founders, than they doe of Chriſt. As for Maſter *Calvin* and *Luther*, whom they doe ſo extremely hate, (for that they have given an incurable wound to Popery) we know they were learned men, and ſingular inſtruments of Gods glory, ſuch as lived and died godly, (notwithſtanding that lying *Cochlæus* and *Bolſecus*, moſt wickedly ſlandered them; and *Bellarmine* in his Oration prefixed to his 4. Tome, would make the world beleeve, hee and his followers are the wickedeſt men in the world) but we neither follow them, no nor Saint *Paul* himſelfe, further than they followed Chriſt: and ſo farre we have good warrant, for Saint *Paul* biddeth, *Be followers of me, and looke on them which walke ſo, as you have us for an example* [g]. And againe, *Be yee followers of me, even as I am of Chriſt* [h]. He, nor they never required more to him, nor them; we never yeelded more; we doe not make Maſter *Calvin* our *Nanclerus*. Let men be never ſo learned and holy, yet in this life wee know but in part, are ſanctified but in part; never any ſo deare to God, but have had their errors and blemiſhes; none ever wrote ſo faire, but blurred his copie; only Chriſt is the perfect copie, for doctrine and converſation [cc]: and him only wee teach and perſwade you to follow. Oh, follow, follow him.

[g] Phil. 3. 17.

[h] 1 Cor. 11. 1.

[cc] *Sic Baſilius vocat Chriſtũ, εἰκόνα, ἀπαράλλακτον, ἀρχέτυπον.*

Encouragements.

And thus that I have directed you in what ſocietie,

tie to ſhip your ſelves, and ſhewed you what men are: Now be pleaſed that I encourage al ſuch as are godly minded, to this following of Chriſt, whereunto I exhort them. Which I ſhal the better doe, if I remove ſuch lets and hinderances, which the Devill, the world, and their owne corrupt reaſon, doe caſt in their way to hinder them.

Firſt, me thinketh I heare ſome complaine, Alas, Chriſt is ſo perfect and abſolute an example, I cannot come neere him; ſo faire a copie, I am cleane out of heart to write, or once to take pen in hand. *Obiect.* 1.

I anſwer, that in following, Chriſt requireth qualitie, but not equalitie [c]; a ſimilitude, but not proportion; a perfection indeed (as Chriſt ſaith, *You ſhall be perfect, as your heavenly Father is perfect* [i],) but a perfection of parts, not of degrees: what we doe, let vs doe it in truth, and ſinceritie; be loving, humble, diligent, zealous, without hypocriſie; and the Lord will accept according to that which wee have [k]; ſo there be an holy and honeſt endevour, with godly ſorrow, that wee come ſo farre ſhort, and, with *Peter*, that we follow ſo farre off [l]: and heartie and continuall prayer with the Church, *Draw Lord, and wee will runne after thee* [m]: Hee knoweth what paſe wee are able to make, better than our ſelves, he will beare with our limping and halting, and accept of the will for the deed. Wherefore (ſo there be truth and ſinceritie in the inner parts [n]) let vs not be out of heart with our weakneſſe, but follow after, though we creepe with the Snaile *. What dulneſſe did *David* finde in himſelfe, when he ſaid, *My ſoule cleaveth to the duſt, oh quicken* *Sol.*

[c] *Iuſtin. in Eph.* 5.1

[i] Matth. 5 *ult.*

[k] 2 Cor. 8.12.

[l] Luke 22.54.

[m] Cant. 1.3.

[n] Pſal. 51.6.

* *Cum ſu teſtudineo,* Bez. *in Cant.* 3.

o Pſal.119.25. p Pſal.119.32. *quicken me* [o]*: And I ſhall runne the waies of thy Commandements, when thou haſt enlarged mine heart* [p]. How did our holy Mother Church finde her ſoule and affections fettered and ſhackled with worldly cares, carnall pleaſures, vaine delights, when ſhee prayed Chriſt to draw her [q]; with his Word, Spirit, Mercies, Corrections. Therefore ſtrengthen the weake hands, and comfort the feeble knees [r]. Whoſoever followeth with an holy endevour, ſhall be ſure to obtaine. A good Scribe will beare with his ſcholar, if againſt his will and purpoſe, he make a blot, or deformed letter; and if he eye his copie, and have a care and deſire to imitate, he will guide his hand: but no man on earth hath that loving regard to his ſcholar, that Chriſt hath to the weakneſſe of all ſuch as follow him.

q Cant.1.3.

r Eſay 35.3.

Obiect.2. Oh, but hereby I ſhall expoſe my ſelfe to many euils, checkes, mockes, taunts, diſgraces; it may be perſecution, to the loſſe of goods, libertie, life.

Sol. Indeed it is true, it many times fareth better here, with thoſe that follow the Devill, world, fleſh, that profeſſe any doctrine, follow the Pope and *Mahomet*, and live never ſo prophanely; than it doth with the holy ſervants of Chriſt, profeſſing the Goſpell in ſinceritie, and ſtriving to live accordingly: wherein Chriſt and his Apoſtles have dealt faithfully, deceiving none with vain hopes; he ſaid, his *Kingdome is not of this world* [s]; and telling him (that with an earthly mind offered his ſervice, *Maſter, I will follow thee whitherſoever thou goeſt*) *The Foxes have holes, and birds of the aire have neſts, but the Sonne of Man hath not whereon to reſt his head* [t]:

s Iohn 18.36.

t Matth.8.20.

And

And called *Zebedees* ſonnes from the crowne to the croſſe, *Are yee able to drinke of the cup, and be baptiſed with the Baptiſme, I muſt be baptiſed with* [u]? *Whoſoever will be my diſciple, muſt take up his croſſe daily, and follow me* [*]; Yea, *He that doth not forſake father and mother, wife, children, houſe and lands for my ſake, and the Goſpels, cannot be my diſciple* [x]: And therefore would have all men to ſit down, and caſt their account, what it will coſt them [y]: becauſe to *ſet hand to Gods plough, and looke backe, maketh a man utterly vnfit for Gods Kingdome* [z]: *And it were better never to have knowne the waies of godlineſſe, than afterwards to depart from the holy Commandements given unto them* [a]. Oh no marvell that ſo many are ſo loth to goe from home, and ſo hard a taske to get them aboord. But ſee, oh ſee, the happie reward of all followers in the end; *Behold* (ſaith *Peter*, in the name of all the Apoſtles, yea of all diſciples, whē ever living, that for action or affection can truly ſay with him) *we have forſaken all, and followed thee, what ſhal we have therfore? Verily, I ſay unto you, ye that have followed me in the regeneration, when the Son of Man ſhal ſit in the throne of his glory, ye alſo ſhal ſit upon twelve thrones, and iudge the twelve Tribes of Iſrael: and every one that hath forſaken houſes, bretheren, ſiſters, father, mother, wife, children, or lands, for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life* [b]. And againe, *Yee are they that have continued with mee in my temptation: And I appoint to you a kingdome, as my Father hath appointed to me: That yee may eat and drinke at my table in my Kingdome, and ſit on thrones, iudging the twelve Tribes*

[u] Matth. 20. 22.
[*] Luke 9. 23.
[x] Luke 14. 26.
[y] Luke 14. 28.
[z] Luke 9. 62.
[a] 2 Pet. 2. *penult.*

Promiſes.

[b] Mat. 19. *penult.*

Tribes of Iſrael [c]. According to which promiſes, the Apoſtle ſaith, *If wee ſuffer with him, wee ſhall reigne with him* [d]. It is a moſt true ſaying of the Apoſtle, *If in this life only we have hope in Chriſt, we are of all men moſt miſerable* [e]. But in regard of the reward to come, ſuch as follow Chriſt to the end, are of all men moſt happie. *Moſes* had reſpect to this recompence of reward, and it made him leave following of *Pharaoh* and his Court, and *chuſe to ſuffer afflictions with the people of God, rather than to enioy the pleaſures of ſinne for a ſeaſon* [f]. This made the Apoſtles, being ſcourged, to depart out of the Councell rejoycing, that they were counted worthie to ſuffer for the name of Chriſt. This hath encouraged thouſands and millions of holy Martyrs, to ſuffer with patience and joy, all the tortures and torments, that the Devill and Tyrants could deviſe, and by no meanes be pulled from following of Chriſt.

[c] Luk. 22. 28.

[d] 2 Tim. 2. 12.

Concluſion.

[e] 1 Cor. 15. 19.

[f] Heb. 11. 24.

Exhortation.

Oh then, on, on, follow, follow him; let us all be *Acolytes*; (I neither meane it, according to Philoſophie, the Stoicks being ſo called, becauſe they alwaies followed their opinions, and did with obſtinate pertinacie, adhere to their doctrine, and counted it a ſhame to forſake the ſame; neither doe I meane it, according to ridiculous Popery, wherin *Acolytes* are one of their Eccleſiaſticall Orders [“], whoſe office is to light tapers and candles; for there muſt be candles light whenſoever the Maſſe is celebrated, though at noone-day, and Sunne ſhine never ſo bright [*]; and no marvell, for it is a worke of darkneſſe: but) by *Acolytes*, I meane according to

[“] 1 Tim. 3. 8. *Rhem. ibid. ſect. 7.*

[*] *Triſag. p.* 549.

to the word in my Text, let us follow Christ his doctrine, and morall conversation, and *let our light so shine before men, that they may see our good workes, and glorifie our Father which is in heaven* [g].

Oh follow him in troubles and temptations, and you shall follow him in glory, for so is the promise, *They shall follow the Lambe whithersoever hee goeth* [h]. Follow him on earth, and you shall follow him in heaven: follow him in momentanie misery, and you shall follow him in endlesse felicitie: follow him in temporarie death, and you shall follow him in everlasting life: then suffer with him, and you shall reigne with him. Now follow him that *rideth upon the white horse, and is gone forth to war* [i], and you shall follow him *in triumph, with Palmes in your hands* [k], *and crownes on your heads*, when the Devill and all enemies, *shall be troden under foot* [l].

But now give mee leave, before I conclude this point, to lament the paucitie, the small number of those that follow Christ. The time was, whē it was said, *The whole world followed him* [m]: but now may we complaine, that all follow the world; as the Apostle long since did, *All seek their own, & not those things which are Iesus Christs* [n]. Good Lord, how greedily, and unweariedly, doe men and women follow, and even runne, some after their pleasures, of Hawkes, Hounds, Cards, Dice; some their profit and gaine; some their honour and preferment; some one sinne, some another: and in that pursuit, will endure any hardnesse, any discouragements! but how few follow Christ in the way

g Matth.5.16.

Pressed.

h Revel.14.4.

i Revel.19.11.

k Revel.7.9.

l Rom.16.20.

Application.

m Ioh.3.26.12.19.

n Phil.2.21.

of obedience to the Goſpell! Which *S. Bernard* in his time lamented, and diſcovered the folly of, in a wittie deſcanting upon a Latine word *. The world ſaith, I will deceive thee; the fleſh ſaith, I will infect thee; the Devill ſaith, I will deſtroy thee: but Chriſt ſaith, I will refreſh thee. Yet how many follow the other, and how few Chriſt. They would come to Chriſt in heaven, and are ready to ſay with *Stephen* at their departure, *Lord Ieſu receive my ſpirit* °; but will not follow Chriſt on earth †: they would, with *Balaam*, *die the deaths of the righteous* ᵖ; but cannot abide their lives: they wiſh the end, but not beginning ᶜᶜ; or if they wil follow Chriſt on the ſhore, they will not to ſea with him; can endure in times of libertie, peace, plentie, and proſperitie, to profeſſe the Goſpell, but not in trouble and perſecution; they will bring him to the water-ſide, and if he will preach out of the ſhip, they will ſtand on ſhore and heare him ᵠ; but if it be rough, they will not to ſea with him.

But know you, that the marke of a true diſciple is to follow Chriſt in temptations, tribulations, perils, and perſecutions; yea it is adverſitie trieth and declareth a true diſciple; not like the Iſraelites, to reioyce & ſing, when they paſſed ſafely thorow the red ſea, but murmure when they wanted bread or water: wherefore follow him in ſickneſſe, povertie, diſgrace, impriſonment, death; follow him to the ſea, let winds and waves rage never ſo horribly; yea follow him into the ſea, if he call thee thereunto: what hurt had the children of Iſrael by following the Cloud and Arke into the midſt of the red ſea?

* *Decipiam, inficiam, interficiam, reficiam.*

° Act. 7. *penult.*

† *Ad Chriſtum, non poſt Chriſtum; conſequi, ſed non ſequi.*

ᵖ Num. 23. 10.

ᶜᶜ *Optant extrema, ſed non principia juſtorum.*

ᵠ Matth. 13. 2.

sea? *The Lord is with his in all their temptations and tribulations, hee will deliver them, and bring them to honour* [r]. Thus the passengers are all shipped, we have observed both their number and their order; Christ went in before, and his Disciples followed him. It now followeth to speake of the Vessell wherein they passed; but for this time I conclude with that Prayer our holy mother Church hath taught vs in the Collect for this day.

Almightie God, which by thy Sonne Iesus Christ, didst give such grace to thy holy Apostle Saint Peter, *and commandedst him earnestly to feed thy flock; make we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crowne of everlasting glorie, through Iesus Christ our Lord.* Amen.

Into a ship.] We have observed the Passengers, for their number and order of shipping. Now let us consider the Vessell wherein they passe, which is here said to be a [*Ship* [cc].] The *Romish Peterlings* say this was *Peters* ship: and in that they have a great mysterie *; that Christ and his Disciples are in their Church. Indeed that Christ once was in *Peters* ship, & taught out of it, and drew a great draught of fishes, the Text is cleare [s]: That also Christ and his Disciples were in the Church of *Rome*, is as cleare, when Saint *Paul* saith, *Their faith was famous throughout the world* [t], and affoorded so many Martyrs: and let it be granted, that this was *Simon Peters* ship, which hee had left when *Christ called him* [u], but not aliened the propertie, but afterward used it for fishing *. Yet then let the

[r] Psal. 91. *Penult.*

CCC. on Saint *Peters* day. *Anno* 1622.

Part. 2.

[cc] Πλοῖον: *ex* πλέω *navigo*; *navis, dempto*, n, *avis*; both doe flie, one with wings of nature, the other of Art, *velis quasi alis volare docuit. Bell. de ascen. mentis ad Deum, grad.* 8. *ca.* 5. and both in the intermediall Elements, aire and water; and easily changed one into another; the water rarified with heat, becommeth aire; and aire condensate with cold, turneth into water: but I leave the word.

* *Ber. tom.* 2. *lib.* 5. *cap.* 6. *Rhem. annot.* on Luke 5. *sect.* 1.

[s] Luke 5. 3.

[t] Rom. 1. 8.

[u] Matth. 4. 19.

* Iohn 21. 3.

Papiſts be pleaſed to note, that if it were *Peters*, it was but a fiſher boat, a πλοιάριον, a *navicula*, rather a cock-boat, or ſmall Barke: *Aſcendente in naviculam. Vulg. Mald. Band, & omnes Pontificij*: no man of war, with flags, & ſtreamers, and abundance of caſt peeces, as theirs is, a Beare with 3. ribs in his mouth. Alas, the Church of God is poore, ſimple, and abiect, in compariſon of other ſocieties. Witnes God himſelfe, who hath deſcribed it thus, ſaying, *Oh thou afflicted, toſſed with tempeſt, and not comforted* [x]; far unlike the Romiſh Church, which challengeth Vnitie, Viſibilitie, Antiquitie, Vniverſalitie, Miracles, and whatſoever may make her glorious in the world. I beſeech you, let us not contend with them in this, for the judgement of God is ſo upon them, that nothing doth more diſprove them from being the true Church of God, than what they doe moſt challenge for themſelves.

x Eſay 54. 11.

Queſt. But why would Chriſt enter into a ſhip, ſeeing he could walke upon the ſea? was it not he that led the people of Iſrael thorow the red ſea, himſelfe walked on the ſea, and made *Peter* to doe ſo too? If then he would not enable his Diſciples to doe ſo, yet why did he not compell the Diſciples to enter into a ſhip, but himſelfe to walke after them upon the ſea, as at another time he did [y]?

y Matth. 14. 25.

Anſw. I Anſwer, though he that made the ſea, could have walked on it; yet for three cauſes ſpecially, he would now go in the ſhip. Firſt, to declare the truth of his Humanitie, which hee well fore-ſaw would be denied by *Manethies*, *Marcionites*, and other Heretiques; and therefore as at other times; ſo ſpecially

1. *Declaration of humanitie.*

ally when he wrought any glorious miracle, for declaration of his Deitie, he alſo gave ſome teſtimonie of true Humanitie. As man, *he did ſpit upon the ground*; as God, *with clay he cured him that was borne blinde* [z]; as man, *hee wept for Lazarus his death*; as God, *he raiſed him that had been foure daies dead* [a]; as man, *he entred into a ſhip and ſlept*; as God, *he ſtilled the raging of the winds and ſeas*. If the Diſciples ſeeing him but once to *walke upon the ſea, were troubled*, ſaying, *It is a ſpirit, and they cried out for feare* [b]: What would they have thought, if he had uſed it ordinarily? And if they were ſo terrified and affrighted, ſuppoſing they had ſeene a ſpirit, becauſe the doores being ſhut, *hee ſtood in the midſt of them* [c]: What would they have thought, if he had alwaies, ſo ſupernaturally, and miraculouſly, ſo behaved himſelfe? Wherefore to declare the truth of his Humanitie, hee would now enter into a ſhip with his Diſciples.

[z] Iohn 9.6.

[a] Iohn 11.35.43, 44.

[b] Matth.14.26.

[c] Luke 24.36.

Secondly, for the confirmation of their faith, and enabling them to greater trials; firſt, he would now be with them, and but on ſleepe; but the next time he will be abſent, & ſee how they profited by this. Thus doth God proceed from leſſer to greater, ſeeing what uſe wee make of former providence, helpe, grace, and goodneſſe.

2. *Triall of Apoſtles.*

Thirdly, that by his Example, hee might teach us to uſe lawfull meanes in our callings, and as wee trauell by water or land, and not tempt God, by raſhneſſe and preſumption, caſting our ſelues into needleſſe perils and dangers: the Devill placed Chriſt on a pinacle of the Temple, and bade him

3. *To teach the uſe of meanes.*

caſt himſelfe downe, which hee could have done without hurt; yet to teach us how to carrie our ſelves in the like caſe, he anſwered, *It is written, Thou ſhalt not tempt the Lord thy God*[d]. So if men have occaſion to paſſe over rivers, or ſeas: we muſt not with *Peter*, ſtrive to walke upon the ſea, leſt we ſinke and be drowned, (as he might have beene, if his Maſter had not ſaved him) but by bridges, ſhips, and ſuch ordinary waies and meanes, as God, by mans art hath appointed. So much for the ſenſe.

[d] Matth. 4. 7.

Doct. lit. The letter teacheth vs, that it is a thing lawfull, and warrantable for Chriſt his Diſciples, as occaſions ſerve, to travell in boats and ſhips from place to place; yea and if there ariſe a ſtorme, and they come into danger of life, yet not to be out of heart, as if they were not in their waies, and therefore not to hope for protection, yea though they might with more toile, have gone to the ſame place on foot, and by land; for Chriſt and his Diſciples might have gone from *Bethſaida* to *Gaderen* by land, this ſea being but a lake, ſo as if they would have compaſſed the lake, they had met with no water, ſaving Iordan, over which, there were doubtles bridges, and ſafe paſſages; but Chriſt and his Diſciples, to avoid that toile, and being wearie, take ſhip, and goe by ſea, warranting the like; yea if any ſhall take ſhip, but for pleaſure and recreation, it is lawfull, as for pleaſure, to ride on horſe, or in coach; Chriſt hath ſanctified theſe things to his children.

Illuſtration.

Confutation. I am not ignorant that this doctrine is gain-ſaid, and

and that wise men (specially amongst the Heathen) have disliked Navigation, and declaimed against it, and the invention thereof; as one saith, Goe and commit thy life to the winds, trusting in wood, not foure inches from death [e]: *Horace* admireth the boldnesse of him that first went in ship [“]: It was one of the three things that *Cato* repented, Travell by sea, when by land hee might haue gone: And *Antigonus* gaue his sonnes charge, that they never hazard themselues on such adventures: and the Greeke Comicke saith, It is better to be poore by land, than rich by sea *. But these were Heathen men, and though some fearefull Christians be little wiser, thinking it ever safest to see raging waters from the shore †: yet wee are better taught in Gods Schoole, *viz.* That as all other Arts are primarily and originally from God, that first and most perfect intelligible §: so specially this of Navigation, for God himselfe gave expresse direction to *Noah*, how to build the Arke for the saving of the creatures in the Deluge, which was the first vessell (for any thing we know) that ever floated on the sea, and which resting upon the Mountaines of *Armenia*, was the modell or *Idæa* for the building of ships; the *Phenicians*, and after the *Ægyptians* being the first that practised this Art [“]; which is growne to a wonderfull perfection; specially, since the invention of the Load-stone: and it is primarily from God, which by experience is growne to such perfection, so exceeding vsefull and profitable for Man; for this is first a singular meanes of provision, for how doth the sea contend with the

[e] *I, nunc & ventis animam committe. Juven.*

[“] *Illi robur & æs triplex circa pectus erat. Hor. 1. Carm. 3.*

* Ἐν γῇ πενιχρὸς χρεῖττον, ἢ πλουτῶν πλεῖν.

† *Neptunum procul à terra.*

§ *Primum & perfectissimum intelligibile. Kecker. Physic. li. 4. c. 4. p. 1611.*

[“] *Strabo. lib. 16. Plin. lib. 3. cap. 56. Kecker. Problem. nautica. T. 1. pag. 1991.*

1. *Invectio Commeatuum.*

earth, for plenty, variety and delicacie? how many sundry sorts of most wholesome & delicate fishes for food, and most usefull for their bones and oile, doth the sea yeeld? which we could never enioy, to Gods praise and our comfort, but by the benefit of ships. Againe, God having enriched severall Countries, with severall commodities, and scarce any one that affordeth all things, even for the being, much lesse the well being of man; but as some have great store of Corne; others abound with Wine; others have plentie of Fruits; others stored with mines of Gold, Silver, Copper, Tinne, Lead, or Iron; others are for breed of Cattell "*: that as in the bodie of the little world, the head cannot say to the foot, I haue no need of thee; so in the body of the great world, one Country cannot say to another, I have no need of thee: and though never so farre distant; yet by benefit of Navigation, the Commodities of severall Nations are exchanged; merchandize with wonderfull encrease of wealth, is maintained; yea the knowledge of God propagated; farre remote countries, by this meanes, being made as neare neighbours, and daily passage from one to another, as over a woodden bridge. Lastly, it is a wonderfull ease in journey, shipping maketh great burthens light, and long waies short; conveying both persons and commodities, from place to place, both with more ease, in shorter time, and with farre lesser charge: so beneficiall is the Art of Navigation.

2. *Copula distantiũ.*

3. *Compendium itineris.*

Now to make Application. *Iacob* blessing his Sonnes before his death, and in spirit foreseeing their

Application.

" Even *India* it selfe, the great storehouse of the world, wanteth many things, which wee have. Thus hath the great Creator disposed these earthly good things.

their placing in *Canaan*, as if with *Ioſuah*, he had ſeene the Lots caſt and falne, gave this bleſſing to his Sonne *Zebulun: Zebulun ſhall dwell at the Hauen of the Sea, and he ſhall be for an Hauen of Ships* [f]. In this Tribe was this Sea, & *Corazin, Bethſaida, Capernaum*, which was ſo commodious & gainful a dwelling, that *Moſes* before his death bleſſing the Tribes, addeth *Reioyce Zebulun in thy goings out* [g]; Firſt, in thy proſperous voiages; whereby they did *ſuck of the abundance of the Seas, and of treaſures hid in the Sands* [h]. The people were ſo rich in *Solomons* daies, that in *Ieruſalem*, Silver was as plentifull as ſtones [i]: but by his Ships he fetched it from *Ophir* [k]. *England* is a fruitfull Countrey, and as compleat in it ſelfe, as any I reade of, a verie *Canaan* flowing with Milke and Honie, ſpecially abounding with ſuch things as are for food and apparell, which giue the Law to all other Merchandize. Yet we want (I ſay not Tabacco) I would we wanted that *Indian* Gold, and Silver, and Wine, and Weed and all, rather than it ſhould be ſo abuſed through wantonneſſe and riot. But we want Spices, and thouſands of comfortable bleſſings. Our Merchants fetch them from farre in their Ships, wherein they excell all Nations [“]. Laſtly, whereas Inhabitants in the maine Continents are ſubiect to ſudden and violent incurſions of enemies, ſo as many times when no danger is ſuſpected, Cities, and Caſtles are ſurprized, and Princes led into captivitie by their enemies: how doth Nature and Art ſecure us Iſlanders; Nature having digged ſo great and unpaſſable a Ditch (without great and long preparation) and

[f] Gen.49.13.

[g] Deut.33.18.

[h] Deut.33.19.

[i] 1 King.10.27.

[k] 1 King.9.ult.

[“] *Hoc certum eſt, omnibus hodie gentibus, navigandi induſtria & peritia ſuperiores eſſe Anglos. Kecker. prob. nautic. pag. 1992.*

and Art builded ſuch ſtrong, though woodden, Wals, Caſtles, and Bulwarkes? Wherefore that we may be happie ſtill, as well in Earthly, as Heavenly things; let vs pray God to maintaine Merchandize, the ſinew of our wealth, peace, and welfare; that they may cheerefully goe out and in, and with *Zebulun* reioyce in their trading; export ſuch things as we can ſpare, and import ſuch bleſſings as we want: And ſpecially, for his Maieſties Roiall Navie, that, that may be as a ready-well-furniſhed Wall and Caſtle of defenſe, for the propulſation of everie invading Foe. And ſo much be ſaid of the Letter.

Myſticall ſenſe.

It is generally agreed, by the ancient Fathers, and later Divines, both orthodoxall and heretical, that the Ship is a moſt excellent Embleme and Hieroglyphick, wherein is moſt lively (almoſt in all things, as may be gathered from the Scriptures, and writings of learned Divines) repreſented, the ſtate and condition of a true viſible Church in this world; The Ship (I ſay) reſembleth the Church; the Sea, the world; the ſtorme, perſecutions; Chriſt his ſleepe, his patience; the Haven, is Heaven; the Pilot is Chriſt; the Mariners, Prophets, Apoſtles, Miniſters; the Paſſengers, Chriſtians; divers roomes, divers orders and offices; the maine Maſt, Chriſts Croſſe; the Sailes, profeſſion of godlineſſe; the wind, the Spirit of God; the contrarie winds, the counterblaſts of Satan, by falſe Doctrine; the Card and Compaſſe whereby they ſaile, Gods Word; the *pixis nautica*, which only eieth the fixed North Pole, Faith; the Cable and cordage, Love;

Love; the Anchor, hope; praiers, and teares, their Ordnance; Word and Sacraments, their food; Gods good pleaſure, the Rudder; and proſperitie, the *Remora*, which maketh the Ship ſtand ſtill, or ſaile verie ſlowly. If I ſhould now inſiſt vpon theſe things, and ſhew you both by what authoritie, from Scriptures, or Fathers, or both, I frame this Allegorie; and how fit this reſemblance is, in all the paſſages thereof, in many a Lecture, I could not diſpatch it. I haſten to things more profitable, and doe only in generall propoſe it, and referre the particulars, to your owne further meditation; and now come to reſolue the waightieſt queſtion which troubleth ſo many in theſe daies, *viz.* Which is that Ship wherein Chriſt and his Diſciples are, ſeeing everie Ship ſaith he is there; which is that true viſible Church in theſe daies, wherein to live, and whereof to be a member, is moſt happy? To ſearch all the Ships, Pinneſſes, and Cock-boats, which are or have beene upon the Sea, were an endleſſe labour, (there are or have beene ſo many Iewes, Turks, Arrians, Anabaptiſts, Familiſts,) yea and fruitleſſe; for many of them which formerly have ſailed faire, and troubled the eies of beholders, have ſuffered Ship-wrack, and are long ſince ſunck: only ſome few peeces of their broken Ships, doe floate here and there; and others have received great leakes, and will ſinke of themſelues; which ſhew, that Chriſt is not in them. I will only ſearch two, *viz.* the Romiſh Ship, (which they ſay is the only Ship of Chriſt and *Peter*;) and the Ship of the Reformed Church (which they ſay, is but an hæreticall

Queſt.

Anſw.

ticall Cock-boat.) Have but patience, and by Gods grace, I ſhall reſolve the queſtion, in whether of theſe doe Chriſt and his Diſciples paſſe, that ſo we may ſhip our ſelves with them. For the Church of *Rome*, there is nothing better pleaſeth them than this Allegorie; they ſay theirs is *Peters* Ship, and therefore expreſſe it upon the Wals, and in Tabletures, in the portraiture of a beautifull, and goodly Ship, vnder ſailes "; the Pope at the Sterne; Cardinals, and Biſhops, and Shavelings, the Mariners, and plying their tacklings; and the poore Proteſtants, as Hereticks, caſt over board, and ſwimming a while for life; but in the end drowned. And therefore they ſend out their Emiſſaries, Ieſuits, Prieſts, to draw all Diſciples to board there. But let me tell you, I have ſearched that Ship, and finde it a faire one to looke on, and furniſhed with Maſts, Yards, Cables, Cordage, large Sailes, and mightie Ordnance, a number of caſt Pieces: but Chriſt is not there, nor his Diſciples: if Inquiſition can finde them out, they muſt over board. They will ſuffer Iewes, Atheiſts, and all ſort of wicked livers, but not Chriſts diſciples. This ſhall ſuffer wracke. And therefore we call to all Paſſengers therein, *Come out from amongſt them*[1].

" *Splendidis picturis hanc naviculam exornare ſolent. Chem. Harm. cap. 64.*

[1] Revel. 18. 4.

And for this purpoſe I alledge the Teſtimonie of one of their owne, (whom I doe not name for honour, being ſuch a wretched, and faithleſſe Hypocrite and Renegade; but becauſe ſuch as are Popiſhly affected, it may be, will regard his ſaying,) thus therfore hath he painted in paper the Romiſh Church: * It is a good Veſſell, well built, not rotten,

* *Marcus Antonius de Dominis*, in a Sermon preached in Italian in Mercers Chappell, pag. 33, 34.

rotten, nor fallen in peeces; but indeed, the Pilot, who sitteth at the sterne, hath throwne aside the ordinarie Compasse, and left the vse of the approved Sea Map, and out of his owne capricious conceit, devised a new Card, and contrived a new found Compasse of his owne, whose Needle hath no aspect towards the Pole, or touch at all of the Load-stone, sutable hereunto; he hath, out of his owne head, framed certaine Cardinal winds, which serve only for his Card; and propounding only one Port, his owne greatnesse, and temporall pompe, hath in his devised Compasse, quartered out his owne counterfet winds, which must blow for that haven; but he ring-leads them all to wracke. And will you heare what testimonie he hath given of the Reformed Churches ship, in the same Sermon: The Reformed Churches (saith he) have cast out that strange intruding Pilot, and yeelded up their ship to be governed by their owne true Steeresman, such as God himselfe hath ordained, and so using the infallible Card of the holy Scriptures, and the true Compasse, quartered out into the foure ancient Cardinall winds, of the foure first Generall Councels, and seconded with the under winds of the Holy Fathers, they make an happy Voyage, and without wandring arrive at the appointed Haven of Salvation *. If he had beleeved this with his heart, which in the name of God, he preached with his mouth, he had beene an happy man; but dealing falsly with God, God hath justly discovered him. Let them take him, we renounce him as an hypocrite, and *nullifidian*, and regard not what he

* *Serm. sup. pag.* 36.

he hath ſaid or written. I will only produce the Teſtimonie of a Pope, viz. *Pius* the fifth, who offred to Q. *Elizabeth*, to approve as good the whole publike ſervice and forme of Religion in our Church, with Sacraments and Bible, and that hee would change nothing, ſo her Majeſtie would receive it from him, as Pope and Vicar of Chriſt; which becauſe ſhee refuſed to doe, he preſently excommunicated her. Let Popiſhly affected, note that, how well pleaſed the Pope would be with all, ſo hee might have the government. For this are we ſuch Heretikes. I will ioyne iſſue with a man of greater worth, dignitie, and eſteeme amongſt them, than *Spalato* was, or now will be, viz. *Bellarmine* himſelfe, who taketh upon him by certaine infallible notes, (to the number of foure) to declare which is the true ſhip or Church, wherein Chriſt & his diſciples are. It would aske a great time to examine them all, it hath been worthily done by famous & learned men already *. I will only ſelect one or twaine: and firſt be it knowne vnto you, that whereas there are only two infallible marks & notes, of a true viſible church, viz. the ſincere preaching of the word; and the adminiſtration of the Sacraments: theſe are none of *Bellarmines* notes, he doth with all his learning oppoſe them as no true notes: I muſt therefore ioyne in ſome others of his owne coyning, granting ſuch to be, as indeed are not, that yet it may appeare, even thoſe doe more concerne our Church, than theirs: which though it might be made good, in examination of them all, yet I will only chuſe two, becauſe I will not confound the memories

Vide Triſagio. lib. 3. cap. 18. pag. 593. D. Carr. let. pag. 45. edit. 1613.

* *D. Whit. D. Reynold.*

memories of the weake; and such two, as are most visible, that so the common people may see which is the true Church indeed.

The former of these (but the eighth in *Bellarmines* number) is holines of doctrine*; & he addeth, there is no sect of Pagans, Philosophers, Iewes, Turks, or Heretikes but teach errors; but the Church of *Rome* teacheth no errour, no turpitude, nothing contrary to reason; and therefore that is the only true Church. I would to God *Bellarmine* meant as he saith, that by this note of holy doctrine, it might be, without partialitie, tryed which is the true Church: for the Scriptures containing the most holy doctrine, it would follow, that what Church doth preach and professe that doctrine purely, by this note must needs be the true Church of God. But I doe wonder, that *Bellarmine* should dare to offer such a note; whereas they teach for doctrine their owne Traditions & Ceremonies, give authoritie to the Pope to dispense with the Law of God; yea robbe Christ of all his offices, (as might be shewed by induction of particulars) give men liberty to sinne, by their Auricular Confession, Indulgences, and Pardons, and easie deliverance out of Purgatory. Is that an holy doctrine, which teacheth, that the mariage of Ministers, is the worst sort of Fornication? That it is better to maintaine a Concubine, than a Wife? That alloweth swearing and blaspheming; so as *Saupanimus* but for reproving a man for swearing, was suspected to be a *Lutheran*, and thereupon examined, condemned, and burned"? Is that an holy doctrine, which teacheth

* *Sanctitas doctrinæ. Bell. Tom. 2. lib. 4. cap. 11.*

" *Fox Martyr. p. 904.*

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" *Fox Martyr. p. 904.*

teacheth no more than a very Reprobate may beleeve and practise *? Is that an holy doctrine, which teacheth killing, and poysoning of Kings and Princes? Is that an holy Religion, which doth canonize for Saints, *Thomas Becket*, *Garnet*, and such like notorious Rebels? That teacheth lying, equivocation, mentall reservation, breaking of oathes? Is that an holy doctrine, which teacheth the breach of all the morall Commandements? In a word, the Romish doctrine, is a most prophane, carnall, and obscene doctrine, and most pleasing to carnall, wicked, and unregenerate men, a maine cause why it hath so many professors; all the holinesse of it, is but in Apish and mimicall gestures, bowing of knee, lifting vp of eyes, and hands, abstaining from some meats, weeping, knocking, crossing, whipping, which are prescribed? So that as a worthy Diuine amongst us hath truly said, a great part of Popery is very Magicke †, and nothing else but a politike Atheisme; being Divines without Scripture; Religious, but without Faith "; in the name of the Lord, putting to death, such as die, for the name of the Lord. To conclude, seeing the doctrine of Popery, is a renuing and reviving of all ancient Heresies; a doctrine of liberty, and all licentious living; teaching and allowing most filthy positions, and practises; the Romish Church, is not the true Church of God, or ship, wherein Christ and his disciples passe; because they have not holy doctrine.

2. The second (but tenth note in *Bellarmines* account and number) is, *Sanctitie and holinesse of life* *; the very naming of which note, would make any man of

* *Mr. Perk.* Reform. Cathol.

† *Perkins T. 1. pag. 40. Col. 2. in C.*

" *Sine Scriptura Theologi, sine vera fide Religiosi.*

* *Sanctitas vitæ. Bellar. T. 2. lib. 4. cap. 13.*

of grace and modestie, blush, that *Bellarmine* so well knowing, what are the lives and conversations of men and women in that Church, should not be ashamed of this, and is sufficiently confuted by their owne iest, of the Duke of *Vrbins* Painter, who being hired by a Cardinall to picture the Images of *Peter* and *Paul*, the Cardinall told him, he had painted them too high-coloured in the face; the Painter replied, that when they were alive, they looked pale, with preaching and fasting; but now they were so red, with blushing at the wickednesse of their successors. I will not deny but *Rome* was an holy Church, when *S. Paul* did write his Epistle to it, and during the continuance of 63 Bishops, till *Boniface* the first, Pope, set up by *Phocas*, who had killed the Emperour *Mauritius*, and his wife, and children. Many of which said Bishops, were Martyrs for Christ and his Gospell, which they now persecute; and *sanctitas vitæ* is gone. "I need not reprove the Lay-mens lives, wherein some live civilly and morally, yea in superstition and blinde devotion, severe, and not sparing the body. But if they would have the world beleeve *Romanists* are so holy, they must not wipe & expunge, but burne *Bernards* Sermons, *Platina*, *Baronius Annals*, *Iansenius*, &c. who have made it known to all the world, that Popes themselves have beene convicted of Atheisme, Sorcerie, Heresie, Blasphemie, Sodomie, Incest, Whoredome, Adultery, Simonie: as for Covetousnesse, Pride, Drunkennesse, ordinarie faults". Only let us marke, that as they deceive the simple, with glorious titles, of Catholike, and holy

" Way to the Church, pag. 217. *ex Balt. Castill. lib. de Aulico.*

* *Dr. Will. sinop. controv. 2. quæst. 3. pag. 83. Trisagion. lib. 3. cap. 39. pag. 767.*

holy mother Church, and honour the Pope, with the like, of Christ his Vicar, and *Peters* Successour; so doe they strangely gull the world, in changing the Popes names. The first was *Sergius*, who, because his owne name *Bocca di Porco*, or *Swines-mouth*, was not consonant to his dignitie, hee was called *Sergius*; and so ever since, if any be an absolute Atheist, he is called *Pius*; if a bloudie Tyrant, *Clemens*; if a Coward, *Leo*; if a Rusticke, *Vrbanus*; if an harmefull man, *Innocens*; if a drowsie sluggard, *Gregorie*; if an earthly minded man, *Cœlestinus*; if cursed of God, and man, *Benedict*. Thus they take great paines to gild and decke their Pilot, who sitteth at the sterne: by which meanes they draw not a few passengers into their vessell, and having put a faire Coape upon the Pope, and made him, in his name, an holy, blessed, and good man; then they stand for *sanctitas vitæ*, to be a note of the Church; and might have done so with fairer pretence, if they had also changed Pope *Ioan* the harlots name, and have called her *Casta*, or *Matrona*. &c. Was not Pope *Ioan* a fit Head for such an holy Church, which having plaid the whore, fell in travell, in the midst of procession? Was not the Cardinall of *Crema*, a fit Legat from such an holy Church, who in a Councell at *London*, inveighing against the marriage of Priests, and with these words, It was a shamefull thing, to rise from the sides of an whore, to make Christs bodie; was the same night following taken in bed, with a notable whore? Yea they must be sure also to burne all the Rolles and Records in England, the suppression of

their

their Abbeyes and Nunries here, bringing to light ſuch abominations, as are not onely a ſhame to ſpeake, but rehearſall whereof, would infect the aire: yea they muſt be ſure to burne the booke of Revelation too, for that telleth us, and wee finde true by experience, that *Rome* is an habitation of Devils, and a cage of all uncleane birds [m], a ſinke of ſin and confluent of all uncleanneſſe and iniquitie. I will conclude with the teſtimonies of two men; the firſt, one of their owne, a famous Predicant in *Turin* in *Savoy*, who comming to ſpeake of *Sancta Eccleſia*, he was ſo far from making it a note of the Church with *Bellarmine*, that fearing hee ſhould rather prove the *Calviniſts* to be the true Church by that, he thought good rather againſt all points of ſchollerſhip, and ſpecially in the tongues, to derive *ſanctam* from *ſancio, ſancis, ſancivi. Sic Panegirolla, ut in Car. Lett. pag.* 118. The other a worthie Doctor of our Church, having ſpent many yeeres amongſt the throng of Papiſts in Lancaſhire, profeſſeth, that fowleſt diſorders were ever in thoſe parts where the people were moſt Pope-holy, being generally buried in ſinne, ſwearing, vncleanneſſe, drunkenneſſe, moſt diſſolute, fierce and inhumane behaviour, ring-leaders in riotous companies, drunken meetings, ſeditious aſſemblies, in profaning the Sabbath, quarrels, braules, and all Heatheniſh cuſtomes *. But I purpoſely forbeare to rake, in this filthie puddle, which I would have paſſed by, if they had not beene ſo ſhameleſſe to make holineſſe of life, a note of the Church. Let vs bleſſe God, that in our Church and other Reformed

[m] Revel. 18. 2.

* Doctor *Whites* way to the Church, pag. 210.

Concluſion.

med Churches, we have for a Pilot and Master, one of the Trinitie House; we have the holy Scriptures and Sacraments, purely and sincerely preached, and administred. According to the foure first generall Councels, and whatsoever the Fathers, living within the first five hundred yeeres after Christ, unanimously taught as needfull to salvation, we beleeve and professe*. And though we have too many sins amongst us, yet by the Word and Sword of Civill and Ecclesiasticall Magistrates, they are so rebuked and reformed, that if we stood to the triall of these two notes, it would be found that our Church is the holy Church of God, the true ship wherein Christ and his Disciples are, and the Church of *Rome* an Antichristian, Hereticall, Apostaticall and prophane Synagogue "", a man of warre, and ship of Pirats: and therefore all men must take heed of passing in her.

* *Kings* Workes in his Premonition. page 302.

"" Master *Perkins* on the Creed, in T. 1. p. 305. coll. 2. in. A.

VERSE. 24.

And behold, there arose a great tempest in the Sea, in so much that the ship was covered with the waves: but he was on sleepe.

Division.

THe passengers being all shipped, now we proceed to the hoysting of the sailes, and launching forth into the deepe, and the whole storie of their voyage; wherein three things are to be considered, *viz.* First, the great perill & jeopardie they were

were in. Secondly, their deliverance out of it. Thirdly, The effects thereof. Their perill and danger is reported in this 24. verſe, where we have, Firſt a note of attention, [*Behold*] Secondly, the Narration therof it ſelfe, which hath two parts, *viz.*

Sub-diviſion.

Firſt, a Declaration of the cauſe of their danger, and ſecondly an aggravation of the danger it ſelfe. In the Declaration, the cauſe of danger is firſt in one word expreſſed, [*a Tempeſt*] ſecondly, deſcribed by two things, *viz.* Firſt, the qualitie, it was ſudden; [*it aroſe*] ſecondly, the quantitie, [*it was great.*] The danger is aggravated by two circumſtances; the firſt concerneth the cauſe of their danger, the tempeſt was ſo great, [*that even the ſhip was covered with waves*;] the ſecond, concerned the meanes of their ſafetie and ſecuritie [*Chriſt was on ſleepe*] which in their conceit, did not a little aggravate their perill. Of theſe in order.

And firſt, for the firſt part, *viz.* The note of regard *. Such is the goodnes of God in the deſire of our good, by cauſing attẽtion to his word cõtaining all our good, that there is ſcarcely any memorable and tranſcendently excellent ſaying, or worke, but by ſome helps of attention & regard, or other, we are provoked well to conſider it. Theſe helpes, that I may range them in order, and yet but touch them, are of two ſorts, *viz.* either from ſuch as did ſpeak, or from ſuch as did write the word. The Prophets, Chriſt & his Apoſtles, in preaching to the people, how have they called on men to heare, harken, and conſider what they ſaid unto them! Helpes from writing (and ſpecially ſome of theſe, to ſuch as are

* Iſa. 1. ecce.

able to reade the originall copies, wherein ſome of them only continue) are of two ſorts, *viz.* in words, or in forme: words are principally two, the one initiall, or in the beginning, which is the word in my Text, [*Behold*;] or finall, and at the end, which is the word [*Selah*] at the end of many ſentences, in the *Pſalmes* and *Habakkuk* onely, and retained in tranſlations. About which word, learned men have much diſputed, and laid downe ſeverall opinions, with rehearſall whereof, I will not now trouble you. I take it to be derived from ſuch a word as ſignifieth to lift up "; and the *Septuagint*, *Symmachus*, and *Theodotion*, interpret it, *Diapſalma*, the change of the tune or ſong; for by changing the tune, & extraordinarily lifting up the voice, in ſinging ſuch a ſtreine, they did ſignifie ſuch were moſt remarkable ſentences. I told you, that alſo there are helpes of attention, from the forme of writing, I meane in the Hebrew copies, (for Interpreters take no notice hereof) but are moſt obſervable of all ſuch as are learned, and they are three-fold, *viz.* in regard of letters, prickes, or blankes. Letters are of two ſorts, *viz.* either in regard of location, or of proportion. In regard of location; a very ſtrange & remarkable (if not myſticall) thing it is, that *mem clauſum*, which is ever finall, ſhould onely in one word in all the Bible be found ſo written, in the midſt †. Secondly, for proportion; whereas the Hebrewes were moſt curious in their Orthographie; yet in ſome places, ſome letters are of extraordinary ſize, and hold no proportion with the reſt of the word or ſentence. As where *Iacob* reproved

" *Selah. Sic Lorin. in Pſal. 3. 3. pag. 56. coll. 2.*

† Eſay 9. 7. *vide Pet. Galat. lib. 4. ca. 19. de arcanis, in Lemarbeh. ad multiplicandum.*

ved his ſonnes, *Simeon* and *Levi*, for their cruell murthering of the *Sichemites*; they anſwered him with bigge words, *Should he deale with our ſiſter, as with an Harlot* [m] ? And in the word *Zonah*, the firſt letter is of an extraordinary proportion: and where it is ſaid, That *Abraham mourned for Sarah his wife* [n]. *Caph* in [*Bachah*] is of a very little ſize: and as in letters, ſo alſo in prickes, (whereof I lately gave ſome inſtance in this place) ſome words having ſuch prickes as are neither Grammatical, Rhetoricall, nor Muſicall; and ſometimes in blanckes, breaking off, and making a pawſe in the midſt of a ſentence, and a great ſpace left emptie, and onely an *o* in it, as where it is ſaid, *Cain talked with his brother* [o]; and theſe things are preſerved in all their copies, and therefore could be no error in the Printer. But the moſt common word of attention and regard, thorowout the whole Scriptures, of old and new Teſtament, is this initiall word, or Adverbe of demonſtration, [*Behold*] which is ſpecially uſed in three caſes. Firſt, when ſome ſtrange thing is preſented to the eye; as when *Ieſus came forth wearing a crowne of thornes, and a purple roabe, Pilat ſaid to the people, Behold the man* [p]: the ſtrangeſt thing that ever was preſented to the eye of man, never the like before nor ſince, the Sonne of God, who weareth the crowne of eternall glory, crowned with thornes.

Secondly, it is uſed, when both ſome thing is to be ſeene with the bodily eye, and the minde is to contemplate, and conſider ſome thing repreſented, by that viſible ſpectacle, as when Chriſt rode into

m Gen.34. *ult.*

n Gen.23.2.

o Gen.4.8.35.22. Deut.2.8.

1

p Iohn 19.5.

2

the Citie of Ierusalem, the Prophet calleth, *Behold thy King commeth meeke, and sitting on an Asse* q. Oh see him ride with thine eyes, oh consider his meekenesse with thy minde!

q Matth. 21. 5. Zach. 9. 9.

3. Thirdly, when men are bid *(Behold)* when yet nothing can be seene with bodily eye, and then it signifieth, regard and consider. So the Prophet saith, *Behold a Virgin shall conceive, and beare a sonne* r, that was many yeeres after fulfilled according to the letter, therfore the people in those dayes could but consider it. So here, we are bid, *Behold, there arose a tempest*, that tempest is many hundred yeers agoe calmed, we cannot see it with our bodily eyes, but wheresoever this storie is preached, the people shall be called upon to muse, and meditate, hearken, and consider the same.

r Esay 7. 14.

Vse. The Vse of all that hath beene said, is to move us with consideration of our dulnesse, who need so many, and such great helps, to provoke us to the consideration of heavenly things, Gods word, and works. Oh, for earthly things, as dignitie, wealth, honour, preferment, our profits, or pleasures, wee are watchful, and carefull enough, as quick-sighted as Eagles to see things a farre off, and exceeding attentive to whomsoever shall talke of these things. Yea, many doe even weare away themselues with continuall care, thought, and meditation; or if at any time we fall into a slumber about these matters, yet the least whispering will make us to start up, stand upon both legs, looke round about us, and over every bodies head, yea ride, and runne, and what not? but for the greatest works of God, or mysteries

Aggravation

myſteries of godlineſſe, wee have no eyes in our heads, to ſee them, no eares to heare them, no mindes to conſider them, but pleaſe our ſelves in our ſpirituall ſluggiſhneſſe, and drowſineſſe, like the ſluggard in the Proverbs, folding our armes, and ſaying, *Yet a little more ſleepe, a little more ſlumber*, that the Holy Ghoſt (in love of our ſalvation) doth call upon us, and ſtir us up to attend, *Behold, behold.* So much for the note of attention.

In the narration, we have firſt the cauſe of their great danger, in one word expreſſed,

A tempeſt] * The word in the Originall, ſignifieth a ſhaking or quaking, with which words the Greeke Authors doe commonly expreſſe an earth-quake ¶, which *Varinus* alſo deſcribeth in the word of my Text "; yea we have it twice in one verſe, *Whoſe voice ſhooke the earth, Hebr.* 12. 26. σείω τὴν γῆν; and Chriſt ſaith, *There ſhall be earth-quakes, Matth.* 24. 7. σεισμοὶ. Which alſo our Latine Tranſlators follow, *Motus magnus. Mont. vulg. Concuſſio magna, Bez.* which being cauſed by a ſudden and vehement wind, (as we ſhall heare) is well tranſlated *a ſtorme*, wherein the ſhip was ſo ſhaken, tumbled, and toſt, as if there had been ſome mighty earth-quake. The Hebrew word, which *Munſter* hath here, is *Sagnar*, the word which is in *Ionah*, where it is ſaid, *The Lord ſent out a great wind into the Sea, and there was a mighty tempeſt, ſo that the ſhip was like to be broken* [b]. So much for the ſenſe of the word.

But as the Iewes ſaid of Chriſt concerning the death of *Lazarus*, *Could not he that opened the eyes of*

2. *Part.*

* Σείσμος. Σείω, *Concutio, quatio.*

¶ Τῆς σεισμὸν. *Ariſt.*

" σείσμος κίνησις γῆς. ἀπὸ πνεύματος.

[b] Ionah 1. 4.

of the blinde, have cauſed, that even this man had not died[t]? So I ſay; He that ſtilled the tempeſt, and raging of the Sea, could not he have cauſed, it had not beene at all? Yes verily. Let us then ſearch out for what cauſes, it was his pleaſure, that this great tempeſt ſhould ariſe. Some of the Fathers tell us, it was for *Iudas* his ſake, as the great ſtorme aroſe for *Ionas* his ſake*. But at this time *Iudas* had not betrayed his Maſter. Doubtleſſe he was a covetous wretch, which gave Sathan the advantage to tempt him to that ſinne: but I ſuppoſe, as yet, Sathan had not ſo much as put it into his heart[u]. But becauſe it is the Fathers, I will not reject nor confute it. Only by the way, & in a word, make this uſe of it. Let us ſo much as we can, keepe out of the ſocietie of wicked men, as the Apoſtle biddeth, *Have no fellowſhip with the unfruitfull works of darkneſſe*†. For as a Father ſaith, *Where ſinne is, there will be a ſtorme*[cc]. The Scriptures are plaine to teach us, that even for the ſin of ſome one man (the puniſhment whereof was neglected) a whole familie, tribe, and people have beene puniſhed. As the making and worſhipping of the Golden Calfe, though it was not the ſinne of all, yet it endangered all; and God told *Moſes*, he would *conſume them all*[x]. For *Achans* ſinne, how did the people fall before their enemies[y]? Which made all Iſrael ſo afraid, when the two Tribes and an halfe had erected an Altar, (as they conceived, to offer ſacrifice on, contrary to the commandement of God) and ſent meſſengers to tell them, that if they did rebell againſt the Lord that day, to morrow he *would be wroth with all the*

[t] Iohn 11.37.

Reaſons.

* *Sic Ambroſ. ſerm.* 11. *Beda.* 1. For *Iudas* ſin.

[u] Iohn 13. 2.

† Epheſ. 5.11.

[cc] *Vbi peccatum, ibi procella. Chryſ. ad pop. Antioch.*

[x] Exod. 32.10.

[y] Ioſh. 7.12.

the Congregation of Israel [z]. And for that foule villanie committed by some of the Inhabitants of *Gibeah*, in abusing the Levites concubine, the heavy vengeance of God came not only upon the persons themselves, but upon the whole Citie, wherein such wickednesse was committed; yea upon the whole Tribe, because they delivered not up those wicked men to be punished, but seemed to defend them: yea not upon the Tribe alone, which seeme justly to be condemned as accessarie; but also on all such as came not up to warre, and helped not to take vengeance for that wicked fact; as upon all the Inhabitants of *Iabesh Gilead* [a]. And doe you not remember how for *Sauls* cruell fact in killing the *Gibeonites*, there was a great famine in the Land for three yeeres together [b]? So good a thing it is, if we can prevent it, that *Iudas* be not in Ship, House, or Towne, where we saile or dwell; as *S. Iohn* fled out of the Bath, where he saw the wicked Heretike was: or at the least, Ministers, Magistrates, people, and all must endevour, that sinne be punished, and so taken away, else the guilt and punishment may lie on all.

[z] Iosh. 22. 28.

[a] Iudg. 19. 25. 20. 13. 21. 4.

[b] 2 Sam. 21. 1, 2, 3.

But I suppose, there were other two principall Reasons, for which Christ was pleased, that this great tempest should arise, *viz.* First for triall of his Disciples faith, which is specially tried in times of danger, distresse, and perplexitie, yea though he knew it to be weake, yet themselves did not so, and it was very profitable for them to know, how weake their faith was.

2. *Triall.*

Lastly, that by this miraculous deliverance, he might

3. *Confirmation.*

might confirme their faith, and teach them in all future dangers and perplexities, to cleave unto him, and truſt in him: which teacheth us, that former experience of Gods providence, power, and goodneſſe, in miniſtring to our wants, and delivering us out of evils, ſhould ſtrengthen our faith in aſſurance of the like, if it ſhall pleaſe God to bring us into them; as we ſee *David* made that uſe of his *deliverance from the paw of the Lion and Beare, that, that God would alſo deliver him out of the hand of the Philiſtim* [c]. And ſo much for the Reaſons.

[c] 1 Sam. 17. 37.

Literall obſervation.

Now for further inſtruction: obſerve, that as there is a manifold, ſingular, bodily, or earthly vſe of the Sea or Navigation; ſo is there alſo ſingular Divine and heavenly uſe to be made, and ſpecially, for contemplation. There is no creature viſible, wherein in fairer capitall letters we may reade, the goodneſſe, greatneſſe, power and Majeſtie of God, than in the Sea, that huge and uncontroulable creature, and ſpecially in a ſtorme, to ſee the waves how they rowle, and rage, and to heare them even many miles off, how they roare in beating one againſt another, and againſt the ſhore; ſo true that is of *David, They that goe downe to the Sea in ſhips, and occupie their buſineſſe in great waters: Theſe ſee the workes of the Lord, and his wonders in the deepe* [d]. If God challenge ſuch glory, from the wings and feathers of Peacocks and Oſtriches, the wilde Goats, Hindes, Aſſe, Vnicorne, Hawke, Eagle, Horſe, Behemoth and Leviathan, *Iob* 39. 40, 41. Chap. Oh how great is his glory from creation and government of the Sea?

[d] Pſal. 107. 23.

Therefore

Cõfirmation.

Therefore God himselfe often urgeth his Dominion over the Sea, that unruly and boysterous Element, for declaration of his great Majestie, as unto *Iob*; *Who shut up the sea with doores: who set barres, and said, Hitherto shalt thou come, and no further, and here shalt thou stay thy proud waves* [e]? And againe, *Feare yee not me, saith the Lord, will yee not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetuall decree, that it cannot passe it, and though the waves thereof tosse themselves, yet can they not prevaile; though they roare, yet can they not passe over it* [f]? Who ever saw tempest on sea, whose heart was not smitten with feare, and reverence of the Majestie of that God, who hath made, and doth governe it? And againe, *Thus saith the Lord, who divideth the sea, when the waves thereof roare, the Lord of hoasts is his name* [g]. As God himselfe doth urge it, so holy *David* specially, was very frequent in the meditation thereof; *He gathereth the waters of the sea together, as on an heap, & layeth up the deep as in store-houses: Let al the earth feare the Lord, let al the inhabitãts of the world stand in awe of him* [h]. And againe, *It is God, that stilleth the raging of the sea, and the noise of its waves* [i]: And again, *He turned the sea into drie land, he ruleth by his power for ever* [k]: And again, *I will meditate of all thy works, and talke of thy doings, thou art the God that doest wonders: the waters saw thee, O God, the waters saw thee, & were afraid, the depths also were troubled* [l]: And againe, *God is greatly to be feared in the assembly of the Saints, and to be had in reverence of all them that are round about him, O Lord God of hoasts, who is a strong Lord like*

[e] Iob 38.8.11.

[f] Ierem.5.22.

[g] Ierem.31.35.

[h] Psal.33.7.

[i] Psal.65.7.

[k] Psal.66.6.

[l] Psal.77.12.

like unto thee, thou ruleſt the raging of the ſea, and ſtilleſt the waves thereof, when they ariſe [m] *: The flouds, O God, have lift up their voice, the flouds have lift up their waves, but the Lord on high is mightier than the noiſe of many waters, yea than the mightie waves of the ſea,* Pſal. 93. *penult.* Many ſuch like there are in the booke of the Pſalmes, whereof theſe are but a taſte.

[m] Pſal. 89. 7, 8, 9.

Application. But now if we come to our ſelves; who but hath ſeene, or heard of a tempeſt on the ſea? But who ſo religious and devout, as thence to take occaſion, to meditate, or talke of the greatneſſe, power, and Maieſtie of God? Oh the Atheiſme, I ſay againe, the Atheiſme, which lurketh in our hearts, and then doth ſpecially breake out, and bewray it ſelfe, when there are extraordinary winds, ſtormes, and tempeſts, by ſea and land, with thunder, lightning, haile, raine! but ſpecially, if therein we ſuſtaine hurt and loſſe, in our houſes, lands, cattell, goods; then as if God were on ſleepe, and minded no ſuch thing, they will ſay, there is conjuring, and witches are abroad, or elſe fall to curſing and banning, and blaſpheming; almoſt as mad, as *Herodotus* reporteth *Zerxes* the Perſian Monarch to have beene, who having received a great loſſe, by the tempeſtuous rage of *Helleſpont*, he cauſed abundance of fetters and manacles to be caſt into it, as if he would make it his priſoner, and binde it with linkes of iron at his pleaſure. And another no wiſer than he, who becauſe the River *Ginde* had drowned him a white horſe, threatned the River to divide it into ſo many ſtreames, that a woman great with childe ſhould

goe

goe over it drie-ſhod [q]. Alas, alas, men may be more tempeſtuous, raging and mad, than the ſea, but the ſea will know none, but him that made it. What manner of man is this, that both winds and ſeas obey him? *Pharaoh* King of *Ægypt* asked proudly, *Who is the Lord?* and the ſea might aske, Who is *Pharaoh?* It did acknowledge the Rod of God, in *Moſes* his hand, and gave way, but drowned *Pharaoh* and his Hoaſt. Oh looke we up unto God; for from him, all winds and weather, by ſea and land, thunders and lightnings, haile-ſtones and ſtormie tempeſts, all are at his aſſignement, be they for a bleſſing or a curſe: and therefore let all fleſh give glory unto God, and feare that Majeſtie which ſhineth herein. And ſo much for the Letter.

[q] Doct. *King* on *Jonas* Lecture 4. page 55.

A Tempeſt] It is very frequent in the Scriptures, to repreſent the perſecutions of Gods Church, by ſtormes and tempeſts. *David* in ſuch a ſtorme, thus prayeth; *Save me, O God, for the waters are come in even unto my ſoule, I am come into deepe waters, where the flouds overflow me* [n]: And againe, *The flouds of ungodly men made me afraid* [o]: and thus deſcribeth the perſecutions of Gods Church; *If the Lord had not beene on our ſide, when men roſe up againſt us, then they had ſwallowed us up quicke, then the waters had overwhelmed us, the ſtreame had gone over our ſoule, even the deepe waters of the proud, had gone over our ſoule* [p]. So God threatning perſecution by the King of *Aſſyriah*, the Prophet delivereth it in this forme; *Becauſe the people refuſed the waters of Shiloh, which runne ſoftly: Behold, the Lord will bring upon them the waters of the river, ſtrong and many, even*

Myſtic. ſenſe.

[n] Pſal. 69. 1, 2.

[o] Pſal. 18. 4.

[p] Pſal. 124. 3.

even the King of Aſſyria, and all his glory, he ſhall come up over all his channels, and goe over all his bankes [q].

q Eſay 8.7. *Aptneſſe.*

And verily never did ſea in a ſtorme or tempeſt, ſo rage, and roare, and foame, as the enemies of Gods Church and people doe; as the Prophet *Eſay* ſaith, *The wicked are like the raging ſea, which caſteth up mire and dirt* [r]. Oh how outragious, mercileſſe, cruell, and bloudie, were *Pharaoh*, *Moabites*, *Amonites*, *Idumæans*, *Canaanites*, *Philiſtims*, *Antiochus*, *Herod*, *Nero*, *Domitian*, *Diocleſian*, *Iulian*, and thoſe Kings and Princes, who have the marke of the beaſt in their hands and fore-heads, and abuſe their power to perſecute the Saints of God? None ſo cruell, bloudie, barbarous, yea inhumane, as perſecutors. More mercie to be found of the ſea in a ſtorme or tempeſt, than of perſecutors in their rage, when they can prevaile. Never any tyrants deviſed ſuch exquiſite tortures, and torments againſt Rebels, as perſecutors have againſt the Church of God. You ſee the myſticall ſenſe, and how fit it is. Now marke and receive your leſſon for inſtruction.

r Eſay 57. *penult.*

Doct. myſtic. Where Chriſt and his Goſpell are truly preached and profeſſed, there commonly follow great ſtormes and tempeſts of anger, troubles and perſecutions. Before Chriſt was borne, there was a Generall peace, and all the world was quietly taxed [s]; but no ſooner was he borne, and the Wiſe men enquired, *Where is he that is borne King of the Iewes, but Herod was troubled, and all Ieruſalem in an vprore* [t]; *and many little children were ſlaine* [u].

s Luke 2.1.

t Matth. 2.3.

u Matth. 2.16.

Cõfirmation. The ſea was calme enough, till Chriſt and his Diſciples

Disciples came upon it; but then, behold a tempest. Good Lord, what stirres were there upon Christ his preachings? Some said *he was a good man*, and some said *no*, but *he deceived the people* *: some said, *he did all things well*; others said *no*, but *hee cast out Devils by the power of Beelzebub prince of Devils* x. Good Lord, the tumults and uprores, that grew in *Athens*, *Corinth*, *Ephesus*, *Antioch*, *Lystra*, *Iconium*, and other Cities, where the Apostles came, and preached the Gospell! But after God raised up his servant *Luther*, to preach the Gospell; oh what thundring and lightning from *Rome!* How did the Popes Bulls roare, and his Excommunications flie? What a tempest in *Germanie*, *France*, *England*, and almost in the whole Christian world? What eager Disputations in Universities? What part-takings, some of the Princes with him, some against him. It is so still: in every Kingdome, Citie, Towne, or Parish, where the Gospell is sincerely preached and professed, there will be divisions, and stirres, and troubles; some zealous followers, others malicious opposers; labouring to stop the passage of the Gospell, and to *pervert the straight wayes of the Lord* y: and some neither *cold, nor hot* z. It cannot be otherwise; God hath *put enmitie betweene the woman, and the serpent, and their seed* a: and Christ hath said, *Thinke not that I am come to send peace on earth, I came not to send peace but a sword; I am come to set a man at variance against his father, and the daughter against her mother* b. And againe, *I am come to send fire on the earth* c. You see, our Saviour compareth the Gos-

* Iohn 7.12,43.

x Matth.12.24.

y Acts 13.10.

z Rev.3.16.

a Gen.3.15.

b Matth.10.34.

c Luc.12.49.

Similies.

pell to *fire*, the world is compared to *water*: water is quiet; but if fire come, what a contention is there? He hath againe compared the Goſpell to a fanne: the heape lieth quietly till the fanne come; but then doth the chaffe flie. The world is like unſlaked lime, but now and then a ſmall cracke; but if the water of the word be powred upon it, then it heateth, and ſmoketh, and ſparkleth, and flieth, as if it would ſet all on fire. The word is like *light*, and Chriſt compared to the *Sunne*: in the darkneſſe, though things differ never ſo much in colour, yet they ſeeme all alike; but when light commeth, then the varietie of colours is ſoone deſcried. In the time of ignorance, men may thinke they accord in unitie of Iudgement and Affection; but when the light of the word commeth, the thoughts of many hearts are opened, and then the diverſitie of humours, and varietie of affections and diſpoſitions appeareth.

Prevention.

The very wicked doe ſee this truth, and abuſe it to a wrong end, laying all the blame on the Goſpel, and the preaching of it. What more common in theſe daies, than to heare men ſay, whilſt all were obedient to the Pope and Church of Rome, what great peace? what warres but againſt the Turke the common enemy? But ſince the preaching of the Goſpell, what ſects, warres, tumults, what diviſions, what killing, murthering, maſſacring, and burning of one another, giving advantage to the common enemy, to incroach, and in the end to prevaile greatly? What more common than to heare country people complaine, So long as we had nothing

nothing but Service, or Reading, we lived very lovingly, peaceably, and neighbourly, every man medling but with his owne buſineſſe; but ſince we have had ſo much preaching, there is nothing but ſiding and partaking, all good fellowſhip is loſt; nothing but ſtrife and contention, and quarrelling of neighbour againſt neighbour, yea many times diviſion in the ſame houſe, and father and ſonne, yea huſband and wife divided, and varying in opinion? It is like enough that the moſt of this is true; but, what is properly the cauſe, is the Queſtion. Is it Chriſt, and his Goſpell, and the preaching of it? So too many conceive, and are not aſhamed to ſay, and wiſh they had leſſe of it, and they thinke they ſhould have peaceable and golden times; and then take occaſion to open their blacke mouthes, and raile upon it, and the Preachers, and profeſſors of it, accuſing them for factious, humorous, turbulent, ſeditious: as *Ahab* to *Eliah*, *It was he that troubled all Iſrael*, 1 *King*. 18. 17. and *Tertullus* accuſed *Paul* for a peſtilent fellow and mover of ſedition, *Acts* 24.5. Good Lord, how clamorous are Atheiſts, and Papiſts in this kinde! But let me tell you, Chriſt is *the prince of peace* [d]; his word, *the Goſpell of peace* [e]; his Miniſters, *the preachers of peace* [f]; his Diſciples, men of peace, *ſo far as is poſſible, ſeeking to have peace with all men* [g], *and ſtriving to keepe the unitie of the ſpirit in the bond of peace* [h]. Wherefore theſe are no cauſes, but by accident, no more than Chriſt, and his Diſciples, in this ſhip, were the cauſe of this ſtorme in the Sea. *Alas*, ſaith *David*, *what have the righteous done* [i]?

d Eſay 9.6,7.
e Eph.6.17.
f Eſay 52.7.
g Rom.12.18.
h Eph.4.3.
i Pſal.11.3.

Christ must die, but his Iudge said, *he found no cause worthy of death in him* [k]. You know what an uprore was in *Ephesus*, raised by *Demetrius* and the Silver-smiths against *Paul*, what a confusion there was, some crying one thing, and some another, and *Gaius*, *Aristarchus*, and *Alexander* like to be murthered: but what saith the Towne-Clarke; *We are in danger to be called in question for this daies uprore, for there is no cause of such a concourse* [l]: no cause indeed, given by *Paul* and his companions. Will you then know and see, whence are those stormes and tempests, that doe so commonly follow the preaching and profession of the Gospell? I pray you looke to the letter of your storie, what caused this tempest? The Winds and Seas. Christ rebuked them, and then there was a great calme; he found no fault with any in the ship. Even so there are two causes of these troubles, *viz.*

k Luc. 23. 22.

l Acts 19. penult.

The true causes of troubles and persecutions.

1. Sathan.

The first is Sathan, the Prince that ruleth in the aire, who so soone as the Gospell beginneth to be preached, which is the power of God to salvation, he presently bloweth, and pufteth, and raiseth mighty winds of false doctrine, and heresie; he stirreth up false Brethren, Sophisters, and Tyrants, by policie and power, fraud and force, and every way that he can, to hinder the course of the Gospell, and overthrow the Church; it is He, that by Gods permission raiseth these winds; as he did, for the overthrow of *Iobs* house [m].

m Iob 1. 19.

2. Corruption of nature.

The second is the Sea, i. the corrupt and unregenerate nature of man, which cannot abide the word; but if Sathan blow upon it, it will rage like the

the Sea: as our Saviour ſaith, *He that doth evill, commeth not to the light, to have his works made manifeſt, but hateth it* [n]. The man or woman that have any ſinne reigning in them (though for ſome ſiniſter reſpects, they may ſhew a faire countenance, yet) doe hate the word, and if occaſion ſerve, will ſtorme, and rage, and procure all the trouble they can; for it is as a fire, they cannot endure it, as we reade in the booke of the *Revelation*, that *fire went out of the mouthes of the two witneſſes, and tormented them that dwelt on the earth* [o]. That fire, is the word of God, which being ſincerely and powerfully preached by the two witneſſes, i. the Miniſters of Chriſt, doth torment and vex the Inhabitants of the earth; i. unregenerate, earthly, carnall, and worldly-minded men; and this maketh them procure all the trouble they can, and ſo to rejoyce, and ſend gifts one to another, when they are dead. Oh let Sathan, and mans corrupt nature be blamed for theſe ſtormes and tempeſts!

[n] Iohn 3. 20.

[o] Rev. 11. 6, 10.

Concluſion.

To conclude, Chriſt and his Diſciples are ſhipped, and under ſaile, and behold a tempeſt, even as great a tempeſt as ever was ſo generally knowne in the Chriſtian Sea. The Lord awake, and rebuke the winds and waves that make it, preſerve, and make us thankfull for our calme, which affordeth ſo ſafe harbour, to ſo many Saints, as flie hither for ſuccour. *S. Ierome* hath truly ſaid, There are tempeſts of the minde as well as of the Sea [c]. I have ſpoken of the tempeſt of the Sea, (according to the letter of my Text) and alſo of the generall tempeſt of the Church, through perſecutions of

[c] *Tempeſtates & mentis & maris. Ierom.*

Tyrants, in the last Lecture. Give me leave now to speake of the tempest of the minde; of the inward billowes, surges, and waves of a troubled soule, wherewith a mans particular Vessel or Cockboat is even covered with waves of fearefull distresse, and is like even every moment, to sinke, and be cast away. Wherein for more orderly and profitable proceeding, I will first speake of the tempest that the wicked have, and then of the tempest that the godly are many times tried withall. For the first.

The tempest of the wicked.

Howsoever the wicked and ungodly may seeme most merry, and joyfull, and as if their consciences were marvellous quiet, peaceable, and calme, yet the Holy Ghost assureth us, their soules are ever in a tempest, their very tranquillitie is a tempest *: *There is no peace to the wicked, saith my God, but they are like the troubled Sea, which cannot rest, whose waters cast up mire and dirt* [p]: and *Salomon* saith, *Their laughter is but from the lips, the heart is sorrowfull* [q]. Howsoever they may shew faire weather without, they have grievous stormes and tempests within, though sometimes and on some occasions, their consciences do rage more horribly, than at others.

* *Tranquillitas, tempestas est. Jerom. ad Heliodor.*

[p] Esay 57. ult.

[q] Prov. 14. 13.

Examples.

Shall I make this cleare, by a few Examples? When God had summoned, arraigned, examined, convicted, and sentenced *Cain* for the murther of his brother, oh behold a tempest, *My punishment is greater than I can beare, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive, and vagabond in the earth, and it shall come to passe, that every one*

that

that findeth me, ſhall kill me [r]. When Sathan in the habit of *Samuel*, had told *Saul*, that the morrow after, he and his ſonnes ſhould die, and the Hoſt of Iſrael ſhould be delivered into the hand of the *Philiſtims*, oh behold a ſtorme, *He fell along on the earth, and was ſore afraid, and there was no ſtrength in him* [s]. When *Belſhazzar* in the midſt of his feaſt, ſaw the palme of an hand, write on the plaiſter of the wall, oh behold a ſtorme; *His countenance was changed, and his thoughts ſo troubled him, that the ioints of his loynes were looſed, and his knees ſmote one againſt another* [t]. When *Iudas* had betrayed his Maſter, and ſaw he was condemned, oh behold a great tempeſt *, yea as ever did ariſe in the ſoule of a wretched man: and as Mariners in a great tempeſt (as in the ſtories of *Ionah* and *Paul* wee may perceive) ſticke not to runne up and downe, and caſt out goods and tacklings; ſo he ranne into the Temple, and caſt out his ſinnes by confeſſion, and threw his money in the Temple, and all to calme his tempeſtuous ſoule, but it would not be, and being perſwaded, that death would eaſe him, he deſired to die; yea he cared not what death, ſo hee did die, and rather than not die, he would die a dogs death, and be his owne executioner, hee went and hanged himſelfe [u].

[r] Gen. 4. 13.

[s] 1 Sam. 28. 19.

[t] Dan. 5. 5, 6.

* ἰδὺ σεισμὸς μέγας.

[u] Matth. 27. 5.

Cardinall *Creſcentius* the Popes Vicegerent at the Councell of *Trent*, and a notable enemie to true Religion and the profeſſors thereof, on a time writing long letters to *Rome*, full of all deviliſh policie, and plotting all manner of miſchiefe, againſt the Proteſtants, and the cauſe of Religion, had a ſtrong

conceit, that the Devill, in the likenesse of a huge dog, walked in his chamber, and couched under his table, which raised such a fearefull tempest in his soule, that neither Physicians nor friends could calme, but he died in a most comfortlesse manner.

Epiphonema. Oh, Tyrants, and learned men, abusing their power and policie, may raise up strange tempests, in other mens bodies, goods, and estate; but withall they raise up such stormes and tempests in their owne soules, as are intolerable, incurable; according to that of *Salomon, The spirit of a man will beare out his infirmities:* i. if a mans conscience be quiet, and comfortable in God, he will beare with patience, and cheerefulnesse, manifold paines, and diseases, tortures and torments in his bodie, and all outward crosses, as we have most memorable examples, in many holy, and glorious Martyrs; *but a wounded spirit who can beare?* A spirit, or conscience full of horror and anguish, through guilt of sinne, and apprehension of divine indignation, who can beare that? It is the Hell on Earth (as you have seene in the former examples, and many moe such might be produced) cureless, and remedilesse, for nothing can calme them, but Christ who rebuketh winds and seas, and him they have not, without whom all other meanes doe faile.

Amplificatiõ. There is no sickenesse, but Physicke hath some medicine for it; no sore but Chirurgerie hath a salve for it; no restraint so great, but freedome and inlargement may be procured, by friends or money; no disgrace so great, but time will eat it out; no plague so hot, but a man may flie from it: but

as

as there is no strappado, racke, wheele, or most exquisite torment, comparable to this: so no helpe for it, (I meane in the wicked, that flie from God) no physicke can purge; no cordiall can comfort; no corasive can eat it out; no lenative, asswage it. Friendship, intreatie, gifts, may deliver a man out of prison, and captivitie; but who can unlocke the prison doores of a guilty conscience? or knock off the bolts of horrour, and distresse of minde? Men may flie from plague, but cannot from this, because he ever carrieth it in him: he may flie from field to citie; from citie to his owne house; from house to chamber; from chamber to closet; from closet to his bed †; but where-ever he becommeth, * the Hellish Hags, and Infernall Furies of evill conscience, doe vex and torment him. Though their Assistants were an Armie of millions of men; their friends the great Princes of the world; their dominions as large as the Sunne shineth on; their meat, Manna; their apparell as costly as *Aarons* embrodered coat; their palaces as stately as *Nabuchadnezzars*; their musicke like that at the setting up of *Nabuchadonozars* Idol; yet nothing can calme this tempest, but when they die, they are cast into Hell, where they shall be tormented for ever.

† *Fugit ab agro ad civitatem. August. in Psal. 45.*

* *Erynnus conscientiæ. Melanct.*

Oh, labour then, for the peace, quietnesse, and calmenesse of your conscience, the greatest jewell in the world, a continuall feast, and brasen wall against all oppositions. *Vse.*

Oh, beware of sinne, the cause of stormes and tempests, yea (as *Salomon* saith) *If sinners entice thee,*

thee, conſent not; be not deceived. Thou ſhalt heare them inſult againſt this exhortation, and ſay; Tuſh, I have thus and ſo ſinned; and yet have I as cheare-full, light, and merrie an heart, as any man in the world; I eat, and drinke, and ſleepe, as well as ever I did; I am not troubled with melancholike thoughts and paſſions: I never had experience of ſuch ſtormes and tempeſts as they ſpeake of. Indeed, great is the ſecuritie of ſome men, whoſe conſciences are ſeared, as with a glowing iron; and who are given over to a reprobate ſenſe, to ſin with greedineſſe; long cuſtome in ſinne, having taken away the ſenſe of ſinne: but conſcience, though it ſleepe, it cannot die; it may hold peace, but it cannot forget; this is Gods truth. *The wicked have no true peace*; and, firſt or laſt, tribulation and anguiſh ſhall ſeaze upon them; where ſinne is, there will be a tempeſt *; which whenſoever it riſeth, they ſhall never ſee end, yea eternitie it ſelfe, ſhall not overlive it; it ſhall live when they die, and make them live, that faine would die, that ſo they may die eternally †: in which endleſſe tempeſt I leave the wicked.

* *Vbi peccatum, ibi procella.*

† *Mors ſine morte; finis ſine fine: mors ſemper vivit, finis ſemper incipit.* Greg.

2. Tempeſts of the godly. *Obſerv.*

I come now to ſpeake to the comfort of Gods children, who have experience of great and grievous ſtormes, and tempeſts, in their ſoules and conſciences, and what only wayes are to be uſed, for the calming of them. Obſerve then, that as Chriſt being entred into the Sea, there aroſe a great tempeſt; ſo into what ſoule ſoever Chriſt entreth by Faith to inhabit, there will firſt or laſt ariſe a tempeſt, which will be the more grievous, if Chriſt be

on

on ſleepe, it will cauſe great calling and crying indeed.

Herein behold the example of *Iob, A man that feared God, and eſchewed evill:* Good Lord, in what great and grievous ſtormes and tempeſts was he toſſed, and like to be ſwallowed up! I meane not in regard of his body, and eſtate, but chiefly in regard of his ſoule, when he ſo complained, that God did *ſet him as a But to ſhoot at*; that *the terrors of God did ſet themſelves in array againſt him, Iob 6.* 4. that hee did *write bitter things againſt him*; made him *poſſeſſe the ſinnes of his youth*; would not ſuffer him to *ſwallow his ſpittle* [x]; and *If I ſay my bed ſhall comfort me, and my couch ſhall eaſe my complaint, then thou skareſt me with dreames, and terrifieſt me with viſions; thou appointeſt weariſome nights to me; when I lie downe, I ſay, when ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro vnto the dawning of the day; ſo as my ſoule chuſeth ſtrangling, and death rather than life* [y]; yea in weakneſſe, he *curſed the day, and all the ſervices of his birth* [z]; and was ſo weary of the tempeſt, and not able to endure it any longer, hee made his ſuit to the Pilot to cut aſunder the Cable, and let the ſhip runne againſt the rocks, ſaying, *Oh that I might have my requeſt, and that God would grant me the thing that I long for, even that it would pleaſe God to deſtroy me, let his hand looſe, and cut me off* [a]! Oh here was a tempeſt indeed! ſo as if God had not kept him, he would have leaped over boord into the Sea, rather than have endured it. In what a tempeſt was *David*, when he ſaid, *His ſpirit was in*

Confirmatio.

Iob 13.26.

x Iob 7.19.

y Iob 7.13.3.4.

z Iob 3.1.

a Iob 6.8.

in perplexitie, and his soule amazed [b]; and that *from his youth he had suffered the terrors of* God *with a troubled minde* [c]; and as if he could afford to leape over boord too, hath much adoe to perswade his soule to patience, saying, *Why art thou cast downe, oh my soule, and why art thou so disquieted within me* [d]? *Ionah* his bodie was not so tossed in the tempest, as his soule in the tempest of Gods anger, when he said, *All thy billowes, and thy waves passed over me, then I said, I am cast out of thy sight* [e]. In what a tempest were the Iewes, when they came in such consternation to *Peter*, and the Apostles, asking, *Men and brethren, what shall we doe to be saved* [f]? Yea Christ himselfe was in a greater tempest in his soule on the Crosse, than now his bodie was on the Sea, when he so cried out, *My God, my God, why hast thou forsaken mee* [g]? *S. Paul* was often in perils on the Sea [h]; but nothing did so much shake him, as his inward terrors [i]; the inward tempests of his soule made him cry out, *Oh wretched man that I am, who shall deliver me* [k]? So true is this doctrine, and by these few examples (in stead of many) fully confirmed, that into whose soule soever Christ doth once enter to live and *dwell by faith* [l], they shall be sure of stormes and tempests; whereof these two principall reasons may be rendred, *viz.*

[b] Psal. 143. 4.
[c] Psal. 88. 15.
[d] Psal. 42. 5, ult.
[e] Ionah 2. 3.
[f] Acts 2. 37.
[g] Matth. 27. 46.
[h] 2 Cor. 11. 26.
[i] 2 Cor. 7. 5.
[k] Rom. 7. penult.
[l] Ephes. 3. 17.

1. *Reason.* Sathans malice.

First, the extreme, and unappeasable malice of Sathan, who so long as he doth reigne in the soule and conscience, and is obeyed in his lusts, there is great peace [m]: but if Christ a stronger than hee come, and dispossesse him, he will rage, and will make

[m] Luc. 11. 21.

make that soule to shake and tremble that entertaineth Christ; he will besiege it, and roare with his Cannons of temptations, that howsoever such a soule may have sweet peace with God, yet it shall have perpetuall warre with Sathan, who will doe all the mischiefe hee can. If the woman be with childe, and nigh in her travell, and bring forth; the great red Dragon will stand ready to devoure the childe; and if he cannot prevaile, he will cast great water-flouds after her [n]. Though the Vision most properly concerne Christ, yet is it most true in his members; no sooner is any childe of God conceived in the wombe of the Church, by *the immortall seed of Gods word* [o], and that he is formed [p], and brought forth, but Sathan the great red Dragon will seek to kill and destroy it; as Christ saith, *He is a murtherer from the beginning* [q]: and as the Apostle saith, Hee *goeth about like a roaring Lion, seeking whom to devoure* [r]; and if herein hee be restrained, yet will he cast out great flouds of temptations, lies, slanders, feares, doubts, perplexities, hee will not faile to raise a grievous tempest.

Vision.

n Rev.12.2,4,15.

o 1 Pet.1.23.
p Gal.4.19.

q Iohn 8.44.

r 1 Pet. 5.8.

The second Reason is the corruption of our nature, for though the Regeneration & Sanctification of Gods children be most true, yet is it imperfect, (in regard of degrees) and the best of God children are partly spirit, and partly flesh; and that throughout all the inward powers and faculties, and outward parts and members; as in the dawning of the day, when it is neither altogether light, nor darke; and in luke-warme water, it is neither altogether cold nor hot: so there is some ignorance in

2. *Reason.*
The corruption of our nature.

Similies.

in their minds; ſome hardneſſe in their hearts; ſome frowardneſſe in their wills; ſinne though it reigne not [f], yet it dwelleth in them [t], to defile and ſtaine their beſt workes, and ſtir vp ſtormes and tempeſts, in their Soules and Conſciences.

[f] Rom. 6. 12.
[t] Rom. 7. 20.

1 *Vſe.* Here then, firſt, is a ſweet comfort to Gods Children, who have experience of the truth of this Doctrine, in their owne Soules: me thinketh I heare them thus lament; The time hath beene, when I could have beene merrie and glad, and had abundance of joy and comfort in God, it was my greateſt delight to heare, reade, and pray; I was able to be a comfort and ſtay to others: but now my Soule is heavie and penſive, ſad and ſorrowfull. I thinke on nothing but my ſinnes: but thoſe, though many yeeres agoe committed, I doe as perfectly remember with the circumſtances thereof, as if they were but yeſterday; I can thinke of nothing but Gods anger, and the puniſhments of the Reprobate; neither have I any delight in godly exerciſes; or if I doe performe them, I finde no comfort in them, but returne from Church as void of comfort, as I went thither; riſe up from praier with as heavie an heart, as I kneeled downe. I am even oppreſſed with feares, doubts, and diſtruſts, that I have not truly repented, that I doe not truly beleeve, that I am not ſanctified, that I am not Gods Childe, that he loveth me not, that my ſinnes are not forgiven; and that I have but ſerved him in Hypocriſie. Oh behold, what waves, ſurges, and billowes of diſcomfort may cover a poore Soule!

1 *Comfort.* But let all ſuch be of good comfort: for firſt, this

this is no other, than that all Gods Children firſt or laſt, more or leſſe, have experience of. Thou thinkeſt none ever were in ſuch cõdition: thou art deceived.

Secondly, it is an argument of good eſtate: for ſo long as Satan poſſeſſeth the Palace, all is in peace [u]; ſo long as a man is wholy vnregenerate, all is in quiet. *Rebekah*, by the ſtriving of the Twins in her Wombe, knew ſhe was with child *; the barren feele no ſuch matter. The Children of God know that there is Spirit within them as well as fleſh, becauſe theſe doe ſo luſt & ſtrive one againſt another. There cannot be a greater argument, that a man or woman are altogether carnall, and unregenerate, and earthly, than that they have no experience of this ſpirituall warfare & conflict, but rather glorie, that they never doubted of Gods love, remiſſion of ſinnes, and ſalvation, but were ever aſſured of thoſe things, not doubting but if any be ſaved, they ſhall. Oh, it is moſt wonderfull, to heare the vild and ſtrange preſumption of men and women, who yet are moſt ſinfull, and wicked in their lives and converſations; and thereby proclaime, that there is no true knowledge, feare, nor love of God in them. Oh, this is a fearefull condition indeed, & a flat argument of a reprobate ſenſe, of a benummed, yea a ſeared, and cauterized Conſcience: therefore tremble to thinke of this, but reioice in the other.

2 *Comfort.*

[u] Luk. 11.21.

* Gen. 25.22.

Thirdly, this ſtorme will over, it never endureth longer than this life, ſeldome (if ever) ſo long. *Heavineſſe may endure for a night, but joy will come in the morning* [x]. Chriſt hath ſaid, *ye ſhall weepe and lament, but the world ſhall rejoice: and ye ſhall be ſorrowfull,*

3 *Comfort.*

[x] Pſ. 30.5.

rowfull, but your ſorrow ſhall be turned into joy, and your joy ſhall no man take from you [y]. How many thouſands of Gods Children who have beene in their times toſſed with waves, and billowes, of diſcomfort, and diſtreſſe, who have now found eternall reſt to their Soules [z], and praiſe God day and night who lead them thorow fire and water, into ſuch a wealthy place.

y Iohn 16.20,22.

z Ierem.6.16.

4. Laſtly, know, that Chriſt is in thy Soule, in all this thy dolefull eſtate and condition, he will not leave thee, nor forſake thee, no more than he did this Ship in the Tempeſt: he may be as on ſleepe, and make as if he heard not, and regarded not, the more to try thy faith and patience; but he is a ſure and a faithfull friend, never neerer than when he ſeemeth furtheſt off; never will doe a man more good, than when he ſeemeth leaſt to regard him; in his good time he will rebuke Satan, and thy rebellious Luſts, and ſend a moſt gracious calme; That thou maieſt ſay with *David, now returne to thy reſt, oh my Soule, the Lord hath well rewarded thee* [a]. Yea, thou ſhalt be compaſſed about with Songs of deliverance.

a Pſ.116.7.

Queſt. Oh but how might we procure this happie calme?

Anſw. I anſwer, that many times, it is the evill temper and diſpoſition of the body, as melancholy, that cauſeth ſuch troubles and ſtormes in the Soule; and in ſuch caſe, the Phyſitian is to be aduiſed with, and his counſell & direction followed. But which way ſoever it doe ariſe; the context will teach you, there are three waies and meanes for the quieting and

and calming of the troubled soule, *viz.*

First, their owne prayers. You see in this tempest the Disciples goe to Christ, and pray to him. So hath God commanded, *Call on me in the day of thy trouble, and I will heare thee* [b]: *Is any afflicted? let him pray, Iam.*5.15. Thus did *David*, in his distresse, give himselfe to prayer; and got him to his Lord right humbly [d]; and prayed, *My God, my God, looke upon me* [e]: So did Christ, *My God, my God, why hast thou forsaken me* [f]? and put up his *supplication with strong crying and teares* [g]: So did *Ionah*, *Out of the belly of hell I cried unto thee* [h]. 1

[b] Ps.50.15.
[d] Ps.30.8.
[e] Ps.22.1.
[f] Math.27.46.
[g] Heb.5.7.
[h] Ionah 2.2.

Neither let any of Gods children be discouraged, though they cannot expresse their wants, or desire supply of grace, as they would, or as they heare others: The Apostles did but pray, *Lord save us, we perish*; and Christ heard them, and *rebuked the winds and seas:* The Publican did but pray, *Lord be mercifull to me a sinner, and went home iustified* [i]: The penitēt theefe on the crosse did but pray, *Lord remember me when thou commest into thy kingdome*; And Christ promised, *that night he should be with him in Paradise* [k]. If thou canst but say, feelingly, fervently, *Lord save mee, Lord have mercy on mee, Lord give me peace of conscience, Lord quiet my mind, Lord rebuke Satan, Lord helpe mine unbeleefe, Lord assure my soule of thy love*: euen such are most powerfull prayers with God. *Prevention.* 1.

[i] Luk.18.14.
[k] Luk.23.42.

Neither yet let them be discouraged, because they are not presently heard, but many, and many times they have prayed, and receive no answer: Remember, it was *Davids* case, *I crie all the day long, and* 2.

thou heareſt not [l]. It was the woman of *Canaans* caſe, who received many diſcouragements from Chriſt, and his Diſciples; yet ſtill continuing her praier, in the end received a gracious anſwer, *O woman, great is thy faith: be it unto thee even as thou wilt* [m]. Let us not preſcribe God his time, or meanes, when, or how; but ſtill, with *Iacob*, wreſtle [n], and reſolve he ſhall ſtill heare of us till he doe helpe us, and aſſuredly, he hath a good time, when he will ſpeake peace to our Soules. The ſtorme ſhall not continue for ever; in the meane time he will be ſure to keepe from drowning.

l Pſ.22.2.

m Math.15.28.

n Gen.32.24.

2. Secondly, note, that in this ſtorme ſome one doth not goe of himſelfe, neither doe they make one or two, as *Peter* or *Iohn*, their Deputies, or Committies, to goe and awaken Chriſt, and to pray him ſave them; but the Text ſaith [*the Diſciples went to him.*] So the ſecond way of comfort which God hath appointed, that ſinners ſinke not into deſpaire, is confeſſion of our caſe and condition, and to crave the helpe and comfort of others praiers and good counſels, and above all the comfort of the Miniſters abſolution, in the name of Chriſt, pronouncing remiſſion to everie true penitent. Oh there is nothing more dangerous to the Soule, or that Satan more laboureth, than that a ſinner ſhould keepe his counſell, and by no meanes make his griefe or diſconſolate eſtate knowne; for verily even in making it knowne, the Tempeſt is halfe calmed. Howſoever then the Papiſts, (& namely a ſometime rotten member of this body [o]) to make us and our profeſſion odious to the world, declaime

[o] *Carr. Lett. Cap. 2. Sect. 42.*

claime againſt us as enemies to praying, faſting, virginitie, good workes, confeſſion, yea that the people in our Church are deprived of a great comfort, that though their Soules be never ſo oppreſſed, and diſquieted through ſinne, they have none to goe and confeſſe unto, that hath the ſeale of ſecrelie: We give all the world to underſtand, that we neither write or ſpeake againſt any of the former workes of pietie and godlineſſe, but againſt their corruptions; not againſt praier, but performance of it in a ſtrange Tongue; for cuſtome, not of conſcience; according to the number of Beads, not ſenſe of want. Wee ſpeake not againſt faſting, but the Phariſaicall abuſe of it; not againſt true Virginitie, but the fained ſhew of it, when as the bodie is defiled with monſtrous pollutions; not againſt neceſſarie povertie, but voluntary choiſe of it, in opinion of more pleaſing God; not againſt good works, but the proud conceit of meriting by them; not againſt confeſſion, but againſt the abuſes and corruptions thereof, which are ſuch as no Papiſt in the world can juſtifie by Scriptures, Fathers, or Reaſon: as namely, that it is enjoined of 1
abſolute neceſſitie, and only of mortall ſinnes; and 2
whatſoever ſuch are not confeſſed, are not forgiven: That it muſt only be in the eares of his owne 3 4
Prieſt; and is of it ſelfe an act meritorious. Theſe 5
foule corruptions being pared away, we have Confeſſion in right uſe amongſt us. As we begin our publike Service with confeſſion of our ſinnes, and have remiſſion of ſinnes by Gods Miniſter pronounced to all ſuch as truly repent, and vnfai-

nedly beleeve the Goſpell. So if any be troubled in Soule, and cannot rightly apply the meanes of comfort, on death-bead, or at other times, our Church in the ſecond exhortation before the Communion, exhorteth ſuch to repaire to ſome godly and diſcreet Miniſter, from whoſe praier, counſell, and advice, they may receive comfort, and the conſcience may be quieted; hath preſcribed a forme of abſolution; and in the Canons of our Church [c], are enjoined, upon paine of irregularitie, all lawfull ſecreſie. And this is a ſingular meanes which God and our Church hath preſcribed, for the quieting and calming of ſtormie and tempeſtuous Soules; and which cannot be godly uſed, without much comfort.

[c] Canon 113.

3 The third and laſt way for calming of theſe inward tempeſts in the minds of Gods Children, is the voice and ſpeech of Chriſt, *he rebuked the winds and Seas*; and ſo ſtill doth ſpeake to the troubled Soule. Yea whatſoever benefits, or friends, or delights, or pleaſures, any man have, yet none, nor all theſe, can ſoundly comfort the diſtreſſed Soule, but the word of Chriſt. Therefore ſaith *Ieremie*, *Thy Word is the joy and rejoicing of mine heart* [o]. And *David* ſaith, *The Statutes of the Lord are right, and rejoice the heart* [p]. And againe, *I had periſhed in my trouble, if thy Lawes had not comforted me* [q]. And againe, *This is my comfort in mine affliction, for thy Word hath quickned me* [r]. And therefore praieth, *Cauſe thou me to heare the voice of joy and gladneſſe, that the bones which thou haſt broken may rejoice* [s]. Much more might be ſaid to this purpoſe, but this may

[o] Ierem. 25. 16.
[p] Pſ. 19. 8.
[q] Pſ. 119. 92.
[r] Pſ. 119. 50.
[s] Pſ. 51. 8.

may suffice, and therefore if ever thou wilt have the storme and tempest in thy Soule stilled and calmed, thou must diligently hearken to the Word of God read and preached.

But me thinketh I heare some object against this, and say: Oh I was never troubled till I began to hearken to the Word, till I got a Bible and delighted in reading, and tooke delight to heare Sermons: I thinke it was the hearing of the Word, raised the Tempest. 1 *Obiect.*

I answer, that the *Sword of the Spirit, which is the Word of God* [t], *hath two edges* [u]; it hurteth with the one, and healeth with the other; it cutteth with the one, and cureth with the other; it humbleth, and exalteth; it terrifieth, and assureth; it afflicteth, and rejoiceth the heart: Wherefore if it have wounded thee, stick to it, it will heale thee; if it have raised a storme, it will also calme and still it. *Sol.*

[t] Eph.6.17.
[u] Heb.4.12. Revel.1.16.

Oh, but I have read it much, and heard it often, and yet still I am as much troubled, and as comfortlesse as ever I was. 2 *Obiect.*

I say with *David*, Oh tarie the Lords leasure, be strong, and he will comfort thine heart [*]. Our mother Church having lost Christ, sought him in bed, and found him not; in streets, and found him not; met with many discouragements, but found not him whom her Soule loved: yet in the end she found him, and laid hold on him [x]. Never any sought constantly comfort from Word and Sacraments, but in the end found it. Wherefore say with *David, I will hearken what the Lord God will say: for he will speake peace to his people, and to his Saints* [y]. *Sol.*

[*] Ps.27.ult.
[x] Cant.3.1,2,3.
[y] Ps.85.8.

Conclusion.

The Wind and Seas, which cause thy storme and tempest, are within thee, bring them to Gods house, first or last, the Lord will with his Word rebuke them, and thou shalt have a calme, and praise God for thy peace. And so much for the cause of their perill, *viz.* a Tempest, both according to the letter and mystery; and that both generally, in the Church where Christ his Gospel is professed; and particularly, in the Soule, where the same is beleeved. Now let vs proceed to the description of this Tempest.

1. *The Qualitie.*

Wherein the first thing to be considered, is the quality of it, *It was sudden*, in this word [*There arose*] or (according to the originall) *It was made*[a]: it did not arise, or was made by little or little, but on the sudden, there came such a gust, and the sea did so rage, that in an instant, the ship was even covered with waves. Whereof something is first to be said according to the letter, and then the mystery. According to the letter, let us consider the Author, and the meanes, who, and how, this Tempest was made. For the first.

[a] ἐγένετο: facta est concussio.

1 *Lit. observ.*
1 *Author.*

It is out of all doubt, he made this Tempest that stilled it *. The Scriptures plainly shew, that God is the Author of stormes and tempests, by sea and land. So saith *David*, *They that goe downe into the sea in ships, and occupie their businesse in great waters, these see the workes of the* [*Lord*] *and* [*his*] *wonders in the deepe*[z]. And againe; *At the brightnesse of his presence, the thicke clouds passed, haile-stones and coales of fire, the Lord thundred out of heaven, and the highest gave his voice, haile-stones and coales of fire, he sent out his arrowes and scattered them, he shot out his lightnings*

* *Non ex se orta est tempestas, sed Christi imperio. Gloss. Ordin.*

[z] Psal. 107. 24.

lightnings and discomfited them; then the channels of water were seene, and the foundations of the world were discovered: at thy rebuke, O Lord, at the blast of the breath of thy nostrils [a]. See how lively the Prophet describeth a Tempest, and ascribeth the glorie thereof unto God. And againe; *It is the glorious God that causeth the thunder, the voice of the Lord is a powerfull voice, the voice of the Lord is full of Maiestie, it breaketh the Cedars, even the Cedars of Lebanon; shaketh the wilderneſſe, even the wilderneſſe of Kadesh.* And he withall declareth the use of storms, and tempests, thunder, lightning, and raine: *Give to the Lord the honour due to his name: in his Temple, let every man speake of his praise* [b]. And againe, hee saith, *Fire, and haile, snow, and vapour, stormy wind, and tempest, doe fulfill Gods word* [c].

[a] Psa.18.13,14,15

[b] Psal.29.2.&c.

[c] Psal.148.8.

Oh then it is a great sinne, for men to impute the raising of stormes and tempests, winds, and foule weather, to the Devill, Conjurers, Witches, and Wizards, *Æolus*, &c. Indeed, I will not deny, but that Satan is called *the prince that ruleth in the aire* [d]; and that he is very cunning and artificiall to worke strangely, in all the regions of the aire, to stirre up meteors, lightning, thunder, wind, raine, haile (as appeareth from the story of *Iob:*) neither will I deny, but that Witches and Conjurers, by the helpe of the Devill, with whom they are in league, may raise stormes and tempests in the aire, which may easily be discerned from naturall tempests, in respect of the sudden and violent raising thereof *: but this is certaine, the providence of God extendeth it selfe to all, even most minutiall things, and

Vse.

[d] Ephes.2.2.

* Kings *Dæmonolog. lib.2.c.5.p.117.*

neither Devill nor Conjurer can doe any exploit, but by limitation and leave †; not being able to exceed one haires bredth beyond that is granted unto them. Wherefore, whether we be letted, hindred, or hurt, by ſea or land, with any ſtorme or tempeſt, let us aſſigne all to the providence of God, depend on him for ſafetie, and give him the honour due to his name for ſuch great workes. Herein was *Iob* well taught, who ſaid, *The Lord giveth, and the Lord taketh away* [cc].

† Archbiſhop *Abbot*, on *Jonahs* Lect. 3. pag. 51.

[cc] Iob 1. *penult.*

2 *Meanes.*

But though God be the Author, yet he hath ordinary meanes and inſtruments, ſubſerving to his pleaſure, in raiſing of ſtormes; and thoſe either ſupreme, as (by his permiſſion) Satan; or inferiour, as ſlaves, and expirations from the cavernes and cranies of the earth, where the aire being impriſoned, and labouring to get out, as it maketh a σεισμὸς, and earthquake, ſo on ſea a great concuſſion and ſhaking; but moſt commonly by wind, which, if it blow vehemently, doth greatly worke upon that liquid and fluid plaine patent body; but ſpecially, if it be contrary to the naturall flux and motion of it, which wee call the Tide. So *David* deſcribing a tempeſt by ſea, ſaith, *Hee commandeth, and raiſeth the ſtormie wind, which liſteth up the waves thereof* [e]. *And God ſent out a great wind, and there was a mightie tempeſt on the ſea* [f]: And Saint *Paul* deſcribing the tempeſt he was in, ſaith, *It was cauſed by a tempeſtuous wind* [cc], *called Euroclydon* [g]. That this Tempeſt was cauſed by a wind, is cleare; for Saint *Marke* ſaith, *There aroſe a great ſtorme of wind* [h]: And *S. Luke* ſaith, *There came a ſtorme*

[e] Pſal. 107. 25.
[f] Ionah 1. 4.
[cc] *Typhonicus ventus.*
[g] Acts 27. 14.
[h] Marke 4. 37.

ſtorme of wind upon the lake [i]: And our Euangeliſt ſaith, *Chriſt rebuked the winds*: yea the other two Euangeliſts tell us the name of this wind †; which receiveth not denomination from the quarter from whence it bloweth, as the Scriptures doe ſpeake of Eaſt-wind, Weſt-wind, and others, both cardinall, and collaterall; but of the vehemencie of it; yea not properly one wind, but a conflict of many winds *: A whirle-wind, ſuch a wind, as at once *ſmote all the foure corners of the houſe, wherein Iobs children feaſted* [k]; ſuch a wind, as was neither ſide nor contrary, but at once ſmote every part of the ſhip, and brought the waves every way upon it, as if at once it would have buried it, and all the paſſengers therein, in the ſurges. So much for the Senſe.

i Luke 8.23.

† λαίλαψ, *turbo.*

* *Eſt autẽ* λαίλαψ *ſive turbo, plurium conflictus ventorũ. Lorin. in 2 Pet. 2. 17. pag. 389. coll. a.*

k Iob 1.19.

Here for inſtruction we may learne, that there is no creature ſo good and neceſſarie, vſefull and ſerviceable for man, but God can make it his ſcourge. What more neceſſarie and comfortable than fire? yet with it hee deſtroyed *Sodom* and *Gomorrah* [l]; and *two Captaines with their fifties* [m]. What more neceſſary than water? yet with it, *hee deſtroyed the old world* [n]; and *Pharaoh and his hoaſts* [o]. The wind alſo a moſt comfortable and uſefull creature (as it were Gods fanne) for purging of the aire, growth of all vegetables, and paſſage by ſea; and God hath uſed it as an inſtrument in ſome of his moſt renowmed miracles. *With a ſtrong Eaſt-wind he dried up the Red ſea* [p]; *Brought Quailes* [q]; and God himſelfe is ſaid *to flie upon the wings of the wind* [r]: But *with an Eaſt-wind God brought locuſts upon the Land of*

Doct. Lit.

l Gen. 19.24.

m 2 King. 1. 10. 11. &c.

n Gen. 6.17.

o Exod. 14.28.

p Exod. 14.21.

q Numb. 11.31.

r Pſal 18.10.

of Ægypt [r]; *Overthrew the houſe on Iobs children, Iob* 1.19. and *brake the ſhips of Tarſhiſh* [t]; and like to have drowned *Ionah*, and *Paul*, yea Chriſt and all the paſſengers with them; as it hath done many thouſands.

[r] Exod. 10.13.
[t] Pſal. 48.7.

Vſe 1. Wherefore wee aske daily bread, though wee have bread.

Wherefore, it behoveth us not to reſt contented, that we have the creature we ſtand in need of, but to pray to God for the ſanctified uſe thereof: elſe *we may eat of the beſt, and yet not be nouriſhed; be clothed with the coſtlieſt, and yet not be warmed* [u]; yea *our table become a ſnare, and our proſperity our ruine* [*]: that which may be to others a bleſſing, may become to us a curſe.

[u] Hag. 1.6.
[*] Pſal. 69.22.

Vſe 2.

Secondly, haſt thou beene endangered by fire, wind, or water? bleſſe God for thy deliverance. Haſt thou ſuſtained loſſe? cry not out on Chance or Fortune; do not raile and curſe: but humble thy ſelfe, it was Gods hand: even the winds doe blow according to his pleaſure. So much for the Letter.

Senſe myſtic.

There aroſe] By the riſing of this tempeſt on the ſea, is ſhadowed out the ariſing of troubles in the Church of God. As God was the Author of the one, (the winds and all creatures being ſubordinate to his pleaſure) ſo is he of this; both Devils in Hell, and Men on Earth, being but his inſtruments, who cannot move an haire from the heads of his children, but according to *his good pleaſure* [x]. *There is no evill done in the Citie, and the Lord hath not done it* [y]. Even the *Medes* & *Perſians* are called *Gods ſanctified ones*, *Eſay* 13.3. *Aſhur* that afflicteth, and leadeth the people of God into captivitie, is but *the rod of Gods wrath* [z]; And the mightie ſtaffe

[x] Matth. 10.30.
[y] Amos 8.6.
Cõfirmation.
[z] Eſa. 10.5,6.

ſtaffe of his anger. The ungodly man is but Gods ſword [a]. *Rabſhakeh* ſaid to *Ieruſalem, Am I now come up without the Lord againſt this place, to deſtroy it? the Lord ſaid to me, Goe up againſt this land, & deſtroy it* [b]. And *Pharaoh Necho* King of *Egypt*, comming up to fight againſt *Carchemiſh* at *Euphrates*, and *Ioſiah* going out againſt him, he ſent Ambaſſadors to him, ſaying, *What have I to doe with thee, thou King of Iudah, I come not againſt thee, this day, but againſt the houſe wherewith I have warre, for God commanded me to make haſte; forbeare to meddle with God, who is with me, that he deſtroy thee not: but Ioſiah would not heare, but went and fought with him in the valley of Megiddo, and there was ſlaine* [c]. Oh doth the providence of God extend it ſelfe to moſt minutiall things? as the blowing of winds, falling of raine, flying of birds, numbring of haires, clothing of graſſe, growing of plants, biting of wormes, ſwimming of fiſhes? Yea doth Gods providence order and diſpoſe things moſt contingent and caſuall; as the flying off of the Axes head from the helve, whereby a man is ſlaine [d]; and an arrow ſhot at random, yet ſhould hit the King *Ahab* betwixt the ioints of his Brigandine, and ſlay him [e]? Yea *if the Lot be caſt into the lap, even the whole diſpoſition thereof is it from the Lord* [f]? And ſhall any be ſo ignorant and faithleſſe, as to thinke, that any ſtirres and troubles can ariſe in the Church of God, to perſecution, impriſonment, loſſe of goods, libertie, and lives of Gods children, without God his good pleaſure, and purpoſe?

[a] Pſal. 17. 13.

[b] 2 Kings 18. 25.

[c] 2 Chron. 35. 20.

Epiphonema.

[d] Deut. 19. 5.

[e] 1 Kings *ult.* 34.

[f] Prov. 16. 33.

Oh, as I have from the letter reproved the Atheiſme

Reprehenſion.

Atheiſme of thoſe men, who in ſtormes and tempeſts on the Sea or Land, doe not looke up to the ſeat of Majeſtie, and give him the glory thereof, who doth rule and governe that huge and vaſt Element: So let me reprove the Atheiſme of thoſe, who when ſtormes and tempeſts are raiſed in the world, or againſt the Church of God, do not looke up to the ruling and over-ruling hand of *Iehovah*; but cry out upon chance, or fortune; or gaze too much upon the meanes: Oh if this had not happned, or that had not beene! whereas all is but under God, for the executing of his good pleaſure and purpoſe.

Vſe.

Did not the Lord ſtir up *Hadad* the *Edomite*, to be an adverſarie to *Salomon* [g]? and ſtir up another adverſarie alſo, *Rezon* the ſonne of *Eliadah* [h]; and *Ieroboam* alſo, not only to lift up his hand againſt the King, and trouble him in his peace; but alſo in the daies of his ſonne, to rent away ten Tribes from his houſe, and perpetually to divide the Kingdoms of *Iudah* and *Iſrael* [i]? Doth not God ſay, he hath *created the deſtroyer to deſtroy? Eſay* 54. 16. Good Lord, how plaine and plentifull are the Scriptures in this point, if I would inlarge my ſelfe! Oh that men would therefore looke to the hand that ſmiteth; ſearch out the cauſes of ſuch tempeſts; beare with patience his hand, and ſeeke unto him for a calme.

[g] 1 Kings 11.14.

[h] 1 Kings 11.23.

[i] 1 Kings 12.16.

Exhortation.

I beſeech you, learne this leſſon, That all the enemies of Gods Church they are Gods ſouldiers, he hath levied them, and giveth them pay, they fight under his banner, and hee hath ſent them to deſtroy,

deſtroy, though themſelves doe not know ſo much *.

Oh, but why will God ſuffer ſuch havocke and deſtruction to be made of his people?

I anſwer, becauſe through long peace, plenty, and proſperity, they are become unthankfull, loath the heavenly Manna, earthly-minded, proud, covetous, rebellious againſt Gods word and ordinance, and will obey it no further than it doth like themſelves; prophaning his Sabbaths, growing ſenſeleſſe and obdurate at his corrections of famine, peſtilence, ſickneſſe; deſpiſing the warnings of his ſervants, and in ſtead of repenting and turning to God, and meeting him with the intreatie of peace, falling foule upon his meſſengers, mocking and abuſing them.

Theſe are the ſinnes which he hath threatned to puniſh [k]; theſe were the ſinnes, oh theſe were the ſinnes of Gods people, in *France*, *Palatinate*, and other places of *Germany*, whereby the Lord of Hoſts being provoked to anger, hath muſtered his Armies, and ſent his Souldiers to deſtroy, and avenge his quarrell.

Oh therefore that they had grace to humble themſelves under the mighty hand of God, to turne to the Lord in faſting, weeping, and mourning; to rent their hearts for their ſinnes, and become more cheerefull in their obedience to the Goſpell, and zealous in the profeſſion of it: Oh then would the Lord ſoone humble their enemies, and turne his hand againſt thoſe that hate them; and either cauſe their rage utterly to ceaſe, (as hee did

* The Lord of Hoaſts muſtreth the hoaſts of the battell, Eſa. 13.4.

Obiect.

Sol.

k Levit. 26.3. 14. &c. Deut. 28.15, &c.

Application to the Churches abroad.

Vſe.

did ſundry times in *Iudah*, when the people ſo ſought his face) or if in his juſtice he did harden their hearts, to purſue, as the *Egyptians* did the *Iſraelites* into the heart of the Sea, they ſhould not need *to feare, but even ſtand ſtill, and ſee the ſalvation of God*, in the perpetuall confuſion of ſuch cruell and bloud-thirſtie enemies.

Application to England.

Oh *England*, God calleth to thee to be warned by the example of thy neighbours, friends, allies, and brethren, to meet the Lord by repentance, and whilſt he doth ſhake the rod at thee, to ſhake off that ſluggiſh and careleſſe profeſſion of the Goſpell, to ſcoure off the ruſt of thoſe ſinnes, which ſo long peace, plenty, and proſperity have bred; to cauſe thy love to ſpring againe afreſh to the Goſpell, and more ſincerely to practiſe the duties of pietie and godlineſſe, being fruitfull in all good works. If thou doeſt ſo, the Lord of Hoſts will caſhier and diſcharge his Armies, *put an hooke in their noſthrils, and a bit in their iawes*, as hee did againſt that proud *Sennacherib* [1]. Or elſe they ſhall plot and fight without him, yea take our parts againſt them, and arme the winds & waters againſt them, as ſometimes he hath done, to his everlaſting praiſe. But if *England* will not be reclaimed and reformed, but ſtill refuſe and be rebellious, *hating to be reformed*, adding drunkenneſſe to thirſt, making a mocke of Gods Iudgements, when they are threatned; the Lord will turne thy calme into a ſtorme; and to truſt in any earthly thing, were but to make vanitie our refuge: There is *no wiſdome, counſell, nor ſtrength againſt the Lord*: It is the Lord that

1 Eſay 37.29.

that raiſeth tempeſts, and if he be diſpoſed to raiſe one, it ſhall riſe indeed, he hath wayes and meanes which we ſee not. *David* was as confident as wee can be, that his mountaine was ſo ſtrong that it could not be moved; but it was moved and ſhaken indeed. Cannot he that hangeth the earth on nothing, ſhake a mountaine? He doth *weigh them in ſcales*. Remember this doctrine.

Vſe. 2. Yea let every one that is inwardly troubled and afflicted in ſoule, know, that howſoever God may therein uſe Sathan, and permit him to vex and diſquiet, or elſe the melancholike evill diſpoſition of our bodies, yet ſuch ſpirituall afflictions are from God[“] : They neither come by chance or fortune, nor properly from Sathan, or our ſelves; but God Almightie laieth ſuch troubles upon our ſoules, for exerciſe of our Faith, Patience, Meekneſſe; and he will not ſuffer us to be tempted above that we ſhall be able to beare, but will give iſſue with the temptation [m]; and in good time cauſe a calme. And therefore ſtill let us provoke our ſoules to wait upon God, and to be of good comfort in him. So much for the qualitie.

[“] *David* and *Iob* call them the terrours of God.

[m] 1. Cor. 10. 13.

Part. 2. Now as this tempeſt was raiſed ſuddenly, as a whirle-winde, or guſt vpon the Sea; ſo for quantitie, it was a great one [“]. It is worthy to be obſerved, that when our Saviour wrought any miracle, the Euangeliſts are directed to deſcribe the greatneſſe of the evill by ſuch circumſtances, as declare, that the evill was by naturall helpe and meanes utterly incurable; As a man full of leproſie came to Chriſt, and he did but touch him and cure him.

[“] μέγας: *Motus magnus, Concuſſio magna.*

[n] A woman had beene diſeaſed with an iſſue of blood twelue yeeres, and had ſpent her living on Phyſitians, neither could be healed by any [o]; came behinde him, and did but touch the hem of his garment, and immediatly her iſſue of blood ſtanched. A man that was borne blinde, having his eyes anointed with clay, was made to ſee [p] *Lazarus*, who had beene dead foure daies, and was ſaid to ſtinke, by the voice of Chriſt was raiſed to life. [q] The like may be obſerved in many others. So here, that the glorie of this Miracle might be the more, which redoundeth to Chriſt frõ cauſing this calme, the Euangeliſt telleth us, there was a tempeſt, a ſudden tempeſt, a great tempeſt; and it appeareth it was ſo, from divers paſſages of the ſtorie: For firſt, the inſtrumentall Cauſe, was a λαιλαψ, a ſudden and furious winde, which God did caſt upon the Sea, (for ſo the word in *Ionah* ſignifieth) "the waves alſo ſo lifted up, and toſſed with it, that the very ſhip was covered with them, or (as the word ſignifieth) was filled brim full; for *S. Marke* uſeth the ſame word which is uſed in *S. Iohn* at the Mariage-Feaſt in *Cana* of *Galile*, where the Water-pots are ſaid to be filled up to the brim [r]; yea the paſſengers, whereof ſome of them were Fiſhermen, as *Peter*, *Andrew*, *Iames*, *Iohn*, were exceedingly fearefull they ſhould be drowned. Surely they had ſeene many a tempeſt before, and were men inured and accuſtomed to ſuch dangers, of whom the Poet ſaith truly, Their hearts are of braſſe, and oake, to encounter dangers*; yet even they are, as at their wits end (as *David* ſaith) and diſtracted with

n Luk. 5. 12.

o Luk. 8. 43.

p Iohn 9. 1.

q Iohn 11. 39.

" *Hetill*; from *Hil* in *Hiphil*, *Eiecit*, *Proiecit*.

r Ioh. 2. 7. γεμίσατε. *Implete*: γεμίζεσθαι, *ut iam impleretur*. *Mar.* 4. 37.

* *Illis robur, & æs triplex. Horat.*

with the greatneſſe of this perill, and cry out to their Maſter, *Saue vs, wee periſh*; All which, declare the truth of my Text, that this was a great, & dangerous tempeſt indeed; wherof more, hereafter, whē I come to ſpeake of the ſhip being covered with waves.

In the meane time receive this doctrine, (which cōtaineth both the Hiſtory & Myſterie;) *viz.* That God many times ſuffereth his people, to come into great perills, dangers, extremities, and very hard exigents, before he deliuer them; which being a doctrine lately and largely in this place handled from another Text *, I onely now barely propoſe it, and proceed.

Doctrine.

* *Serm. on Heſth. 3. ult. pag. 13. &c.*

Vpon the Sea:] When God divided the waters from the dry land, *he called the dry land, Earth, and the gathering together of the waters, Seas* [f]; and ever ſince, the Hebrewes have uſually called all collections, and gatherings together of waters, Seas. Yea, that veſſell which *Solomon* made for the vſe of the Temple, in ſtead of the Laver in the Tabernacle, and was for containing of two or three thouſand Baths of water for the Prieſts to waſh with, is called a *Braſen Sea*, and *Moulten Sea* [t]. And howſoever my Text calleth this gathering of waters (Sea) and elſewhere it is called the ſea of *Galile* [u], becauſe the promiſed Land, being divided into three Provinces, *Galile*, *Samaria*, and *Iewrie*, this Sea was in the Province of inferiour *Galile*: It is alſo called the Sea of *Tiberias* *; from a Citie on the banke of it, of that name [cc]. It is in the Old Teſtament, called the Sea of *Chinnereth* [x]; and in the New Teſtament, it is called the Lake of *Geneſareth* [y]; A lake, (and ſo

Part. 3.
Senſe lit.

[f] Gen. 1. 10.

[t] 1. Kings 7. 23. 2. Chron. 4. 3.

[u] Iohn 6. 1.

* *Ibid.*

[cc] Built by *Herod* in honour of *Tiberius Cæſar.*

[x] Numb. 34. 11.

[y] Luk. 5. 1.

it might more properly be called, than Sea*) and ſo *S. Luke* calleth it, even in recording this ſtorie, A ſtorme of winde came on the Lake[z]; for that it was but a few leagues in compaſſe*: and the Lake of *Geneſereth*, becauſe the countrey of *Geneſereth* adioyned unto it[a]. It was a Sea, that abounded with Fiſh*, and there was the place where *Peter*, and *Andrew*, *Iames*, and *Iohn* were Fiſhers. It was nouriſhed with that ſweet and pleaſant Riuer of *Iordan*, which riſing at the foot of Mount *Libanus*, running in a narrow channell, did firſt inlarge it ſelfe in a ſmall Lake, called *Merom*, where *Ioſuah* diſcomfited the *Canaanites*; *Ioſ.* 11. 4, 5, 7. and then contracting it ſelfe againe, kept channell till it came ſecondly, more to inlarge it ſelfe in this Lake or Sea; and then paſſing out of it againe, did at the laſt emptie it ſelfe into the dead Sea; a *(Sea)* though having no entercourſe with the Ocean; and *(dead)* becauſe no fiſh, or other creature doth liue in it, becauſe of the bituminous, & ſulphureous matter. I know no waters in the world, comparably renowmed to this Riuer, and this Sea. Howſoeuer diſgracefully *Naaman* once ſaid, *Are not the riuers of Damaſcus, Abanah, and Pharpar, better than all the waters of Iſrael*[b]? Yet hath God enabled the waters of *Iſrael*, aboue all the waters of the world, and the waters of *Iordan* aboue all the waters of *Iſrael*. The waters of this Riuer (betwixt this, and the ſalt Sea) did ſtand as on an heape (at that time when *Iordan* overflowed all his bankes) till his people *Iſrael* paſſed over it, on drie ground, into the land of *Canaan*, right over againſt *Iericho*[c]; *Eliah* and

* *Iſidor. l. 13. c. 19.*

z Luk. 8. 23. Λίμνη.

* *Plin. lib. 5. c. 15.*

a Matth. 14. 34.

* *Varia ſunt in eo piſcium genera. Ioſeph. de bell. Iud. lib. 3. cap. 18.*

1. *Iordan.*

b 2 Kings 5. 12.

c Ioſ. 3. 13–17.

and *Eliſhah* divided the waters of this Riuer with their cloake, and went over on dry ground [d]. *Naaman* the *Syrian*, waſhing ſeuen times in it (according to the word of the Prophet) was clenſed of his leproſie [e]. In this did the Prophet *Eliſha*, cauſe the Iron to ſwim [f]. Yea, in this was Chriſt baptiſed, and the Baptiſt ſaw heauen open, heard the voice of the Father, and ſaw the Spirit in likeneſſe of a Dove, deſcend and light on Chriſt [g].

[d] 2 Kings 2.8,14.
[e] 2 King. 5.10,14.
[f] 2 Kings 6.6.
[g] Matth. 3. *ult.*

Oh, that famous River of *Iordan*! no Sea, more ennobled than this, thorow which it ran. Here did Chriſt call toure of his firſt and prime Apoſtles [h]: On this ſea, Chriſt and *Peter* walked [i]: Here did hee calme the Tempeſt; and here hee appeared after his Reſurrection, when they tooke an exceeding multitude of fiſhes [k]: On this famous ſea, now this great Tempeſt was. So much for the Letter. I having formerly ſhewed how marvellous God is, in this Creature, and provoked you to give him due glorie.

2. *The Sea.*

[h] Matth. 4.18,19.
[i] Matth. 14.26.29
[k] Iohn 21.1.11.

As the Ship repreſenteth the Church; ſo the Sea, this world: and may ſo fitly in a threefold reſpect.

Senſe myſtic.

First, as the ſea is alwaies in motion, but ſpecially tempeſtuous, when the winds doe blow; ſo this world is reſtleſſe, ever in action, but then ſpecially ſtormie, and tempeſtuous, when Tyrants and Heretikes doe blow upon it.

1. *Vnſtable.*

Againe, as the ſea is Dangerous, for ſhelfes, rocks, ſands, unleſſe men ſaile by a very good compaſſe, and thouſands doe make ſhipwracke, to the loſſe of lives and goods: So in this world, are many dangers, and perils; and ſpecially, hereſies, and ſins,

2. *Dangerous.*

are as rockes, whereon thousands, even all that doe not saile by the true compasse of Gods word, doe make shipwrack, to the eternall destruction of soule and bodie; as Saint *Paul* saith, that *Hymeneus* and *Alexander* did [l].

[l] 1 Tim. 1. *ult.*

3. *Full of living creatures.*

Lastly, as the sea is full of fishes and living Creatures; *there goe things creeping innumerable* [m]: so is the world: and as fishes in the sea are caught with nets; so are men by the net of the Gospell, as Christ said to his Apostles, *Follow me, and I will make you fishers of men* [n]: *And the kingdome of heaven is like to a draw-net cast into the sea, Matth.* 13. 47. And as in the sea, small fish are a prey to greater: so in this world, the poore and weake are as a prey, devoured of the rich and strong. In which respect, the Lord, by his Prophet, calleth them *Fishers* [o]: for which (and divers other respects, if I would stand upon them) the world may very fitly be compared to the Sea. Yet, the Booke of the Revelation doth teach us, that this world is a very strange sea; and and that in two principall properties, *viz.*

[m] Psal. 104. 25.

[n] Matth. 4. 19.

[o] Ierem. 16. 16.

1. *Of Glasse.*

First, it is *like a sea of cristall glasse* [p]: [*Of glasse*] because it is most brittle, no mans estate in this world, being more certaine than the glasse, which now being whole, and usefull, faire and beautifull, anon with a rap is broken all to peeces. How quickly hath many mens great and faire estates, beene utterly broken, in one night, in an houre; how wealth, honour, health, libertie, life, and all lost, as a glasse which is broken all to pieces. And of *Cristall*; for howsoever there are many workes of darknesse in the world, which the eye of man cannot see and behold;

[p] Revel. 4. 6.

hold; yet is the world as cleare as a Cristall-glasse before him that sitteth upon the Throne: *All things are naked and open before his eyes, with whom we have to doe* [q]: He discerneth the very least obliquity, and irregularitie of thoughts; no man can more clearely see a blot in a cristall glasse, than God doth the sinnes of men, be they in thought, word or worke; and therefore we should strive to be holy, as being ever in the eyes and sight of God.

[q] Heb. 4.13. πεγυμνα καὶ τετραχηλισμένα.

Secondly, it is *a sea mingled with fire* [r]: It is ordinary in Scripture, by fire, to signifie tribulations, as *when thou passest thorow the fire, I will be with thee* [s]: *I went thorow fire and water* [t]: And *brethren thinke it not strange concerning the fiery triall* [u]: The sea of this world is mixed with abundance of that fire; whersoever Gods children become, they shal meet with hot and scorching tribulation and afflictions, yet shal this fire but scoure away the drosse, to make them shine the brighter in Gods eyes; *the bush burned with fire, but consumed not, Exod.* 3.2. This fire shall only consume the Reprobate. And so much for the description of the Tempest, now followeth the aggravation of it.

2. *Mingled with fire.*

[r] Rev.15.2.
[s] Esay 43.2.
[t] Psal.66.12.
[u] 1 Pet.4.12.

In so much that the ship was covered with waves] Now the Euangelist doth aggravate, the perils that Christ and his Disciples were in, by two maine Circumstances; the first from the greatnesse of the tempest, which was such, that even *the ship was covered with waves*; the word which Saint *Marke* useth, signifieth *to fill* [x]; and is so translated, *so that the ship was now full.* Saint *Luke* also useth another word of the same signification; and so also

2. *Gen. part. Sense lit.*

[x] γεμιζεσθαι: Marke 4.37.

translated, *and they were filled* *; for it is in the plurall, They, that is, the ſhip which carried them, by a *Metonimie* of the adjunct; and alſo by a *Sinecdoche*, *the ſhip*, for *hatches*, which are but a part. But our Euangeliſt uſeth another word, which according to the proprietie of it, ſignifieth, *to cover* †, or hide a thing from ſight, as *no man lighteth a candle, and covereth it with a buſhell* *; and the Reprobate ſhall ſay at the day of judgement to the hills, *fall on us and cover us* x: In which, and many ſuch like places in the new Teſtament, we have the word of my text, in it proper ſignification; though the words be divers, the ſenſe and thing intended is all one, *viz.* They were in ſo great jeopardie of drowning, that the ſhip, that is, the upper part or hatches, were even filled, or covered, that they could not be ſeene: And wherewith was the ſhip covered? not with wind, but *waves* cc; and in Saint *Iude* there is added an Epithite, *the raging waves of the ſea* y. And verily nothing in this world doth ſo rage, and is ſo furious, as the waves of the ſea, in a ſtorme or tempeſt. And ſo much be ſaid of the Senſe of the words.

Queſt. Whether only that this ſhip, wherein Chriſt and his Diſciples paſſed, was thus endangered, and covered with waves, and the reſt ſafe or no; is too hard á queſtion for me peremptorily to reſolve, becauſe I am content to ſee no more, than the eye of my Text hath deſcribed unto mee: the Text ſaith, *The tempeſt came upon the ſea*; therefore likely, that all the ſhips on the ſea at that time, were endangered, though poſſibly, this ſhip was more endangered

Anſw.

* συνεπληροῦντο: *complebantur.*

† καλύπτῃ, *ut operiretur*, of καλύπτω, *tego.*

* Luke 8.16.

x Luke 23.20.

cc ὑπὸ τῶν κυμάτων. *à fluctibus*, κύμα.

y Iud. 13. κύματα ἄγρια θαλάσσης.

red than the others, both in regard of Chriſt his purpoſe, and Satans malice.

The Letter teacheth us, what great perils and jeopardies ſea-faring men do many times fall into, ſometimes lifted up to heaven, with one wave; and ſometimes falling even downe to hell; and ſometimes the ſhip, as this, even covered with waves, that they ſee nothing but preſent death: and are as *David* ſaith, *Even at their wits end, and crie unto God in their diſtreſſe* [z]. But of this ſufficient. From handling the Tempeſt, the Circumſtance (according to Myſticall ſenſe) affording us three ſingular inſtructions, concerning the ſtate of the Church, *viz.*

Doct. Lit.

z Pſal.107.28.

Firſt, what ever hath beene, is, and will be, the common condition of Gods Church and people, *viz.* To be exerciſed with croſſes, tribulations, afflictions, publike and private; yea and ſometimes with ſword of bloudie and perſecuting foes and enemies: which doctrine I have lately more largely handled * ; with Reaſons, Vſes, Application, and Exhortation; and therefore doe now but barely propound it.

1. *Doct. miſtic.*

* Serm. on Burning Buſh pag.4. &c. and Serm.on *Heſt 3.ult.* p.6.&c.

The ſecond Doctrine is this; That as this ſhip was covered with waves, ſo as none but themſelves knew, they held out; others might ſuppoſe they were drowned: ſo a Church which hath beene viſible in the publike miniſtrie of the Word and Sacraments, may through perſecution of Tyrants, be ſo covered, as become viſible to moſt.

2. *Doct.*

This is repreſented in the viſion, the Church reſembled to *a woman clothed with the Sunne, and the*

Confirmatiõ.

Moone under her feet, and upon her head a crowne of twelve Starres: oh then was ſhee viſible and conſpicuous: But at another time *driven into the wilderneſſe, out of the ſight of men*; then was ſhe covered [a]. Come to our owne Embleme; A ſhip on the ſea when it is calme, is plainly ſeene (yea it is one of the comely ſights of the world, a ſhip under ſaile in a proſperous gale) but if there ariſe a great tempeſt, it may be ſo overtopped with waves, and for a time be betwixt them, ſo as ſcarce the top of the maſt is ſeene, and moſt will thinke ſhee is drowned, yet anon ſhee riſeth upon the wave, and is ſeene againe: It is the condition of the Church of *Rome*, ſometimes viſible and a glorious Church; but now perſecuteth the faith it profeſſed, the godly being covered with waves: It is the condition of the Cities in *France*; and it was the caſe of the Church of God in this Land, which was glorious and viſible in the daies of King *Edward*; but covered with waves in the daies of Queene *Mary*, but reſtored to former glory by Queen *Elizabeth*, wherein for aboue ſixtie yeeres it hath continued, moſt eminent, in the eyes of the world.

[a] Rev. 12. 1, 5, 6.

Confutation.

The Papiſts doe hold, that the true Church of God is ever viſible *; hath had, and ſhall have, a perpetuall Succeſſion of Paſtors and Miniſters, and of publike ſervice and worſhip: They alſo ſay, that their Church hath been, and is ſo viſible; ours not, therefore theirs is the true Church of Chriſt, and ours is not.

* *Eccleſia viſibilis, non poteſt deficere. Bell. de Eccleſ. lib. 3. cap. 13.*

For the firſt, we ſay that howſoever the Catholique and Univerſall Church, hath continued from the

the beginning of the world, and ſhall continue to the end; the Lord ſhall never want on earth a company of faithfull men to ſerve him; yet this Church is ever inviſible, an article of our Faith, to beleeve there is ſuch a Companie, and that we are of that number: but for a congregation of men and women to have the Word truly preached, and Sacraments adminiſtred, in publike, and by Authoritie, (which wee call a viſible Church) and is a mixt company; there hath not alway beene ſuch, neither can wee be aſſured, that there alwaies ſhall be ſuch.

For the ſecond, *viz.* That they ſay the *Roman* Church hath beene viſible, and enioyed ſuch a ſucceſſion, without interruption, ſince Chriſt and his Apoſtles time, profeſſing the ſame faith without change. I anſwer, there hath not been in the Church of *Rome*, that perpetuall ſucceſſion, they boaſt of. For to ſay nothing, whether *Peter* was ever Biſhop of *Rome* or not; or who ſucceeded him, whether *Clement* or *Linus*, which is diſputed amongſt themſelues; it is moſt cleare, that there have ſtood three Popes at once; and did the Succeſſion hold, when Pope *Ioan* ſtept into the Papall Chaire, and managed the affaires of the Church? Was ſhe alſo Saint *Peters* Succeſſor? and they lawfull Cardinals, Biſhops, and Miniſters of her ordination? Neither are his Arguments to be deſpiſed, who proveth, that now for divers yeares, ever ſince *Sixtus*, they have had no Popes, nor Cardinals, nor Biſhops, according to their owne Councels and Canons, &c. But grant them what ſucceſſion ſoever they challenge; yet 2

yet ſucceſſion of perſons and place, without ſucceſſion of doctrine, is nothing worth; as *Ierome* ſaid, Yee hold the Seat, and Faith of *Peter* *; if faith be gone the ſtate is no better, then a chaire of peſtilence: Now the faith is gone, and not onely this latter *Rome* holdeth doctrine contrary to the Ancient *Rome*, within the five hundred or ſix hundred yeares after Chriſt, but now maintaineth ſtrange and lovell doctrines and ſervice, which *Rome* knew not, when it firſt became the ſeat of Antichriſt; as the Conception of *Mary*; Latine Service; ſuppreſſion of Scriptures; the mariage of Prieſts; adoration of Images; ſupremacie of Pope; Communion in one kinde; Tranſubſtantiation, &c. and therefore is long ſince ceaſed to be any true viſible Church.

* *Et fidem, & ſedem. Jeron. Damaſo.*

3 Laſtly, whereas all Popiſhly affected perſons, doe commonly demand, Where was your Church, and who profeſſed your Religion, before *Luthers* times? I will anſwer plainly, that the ſimple may underſtand; the Doctrine, Faith, and Religion, which we profeſſe, is the very ſame, that all the Chriſtian Churches throughout the world profeſſed, for many hundred yeares after Chriſt and his Apoſtles; all the bleſſed Martyrs in the Primitive died for no other, but our Faith and Religion; after that the Church had peace (by meanes of godly *Conſtantine*) the learned Biſhops & Fathers taught no other; the people beleeved, received, profeſſed no other; (though as the myſterie of iniquitie began to worke in the Apoſtles time, ſo) the longer, the worſe, and moe errors, and corruptions; crept into

Doctor *Field* of the Church, *lib.* 3. *cap.* 8.

into the Church, till in the end, the ſhip came to be covered with waves of hereſies & perſecutions; that the Church was not ſo glorious, eminent, viſible, & conſpicuous as before. Then came the darke time of Antichriſt for many hundred yeeres: yet even then were the *Waldenſes*, *Bohemians*, and others, who agreed with vs in the ſubſtance of Religion; and ſpake and wrote againſt the corruptions of thoſe times: but when it pleaſed God, to ſtirre vp *Iohn Huſſe*, *Ierome* of *Prage*, *Martine Luther*, and other his worthy ſervants, to open the skupperholes, the waves which ſo oppreſſed the Church, ran out; the ſhip came aloft againe; and that Faith which had ſo long beene oppreſſed, began publikely to be profeſſed, and a faire viſible Church in one place or other hath ever ſince continued, and I truſt ſhall now to the end of the world, and ſhall never be univerſally covered againe.

Neither let any Papiſt ſuppoſe it a forfeiture of the cauſe, if wee cannot ſhew a preciſe and exact Catalogue, of the perſons, places, and times, by whom, where, and when, our faith was profeſſed. *Prevention.*

For firſt, howſoever in all ages ſome have oft appeared, and given ſingular witneſſe to our faith, (as our Martyrologe hath recorded) ſo the Church may be in ſome places, where none can ſee it; as in *Elias* time, there were ſeven thouſand in Iſrael, and yet hee ſaw never an one of them [b]: And as wee doubt not but there are at this day in *Spaine*, *Italy*, *Rome*, even where Satans throne is [c]. 1

[b] 2 King.19.18.

[c] Rev.2.13.

Againe, through defect of hiſtory, many things are 2

are hid from us, and ſpecially the Church of *Rome*, doing her beſt to deface the memory of any thing, that might witneſſe for us and our Religion. If in theſe daies they will not ſpare men living, but wipe names out of bookes, give commandement, that none ſhall name them, but with contempt, and charge the Proteſtants with ſuch horrible opinions as wee hold not*; As that God is the Author of ſinne, we condemne prayer, faſting, poverrie, chaſtitie, good workes, confeſſion; what may wee not thinke their Anceſtors have done, in former ages to men of our Religion? So as it may be there were many moe Martyrs, that then died for our Faith, yea moe Churches that profeſſed our Faith, then are come to our knowledge.

* And are *antiqua & convicta convitia.*

Way to Church. page 319. &c.

3 Thirdly, howſoever the Church in theſe parts of the world, might for many yeares be oppreſſed, as the Moone in Eccliſe, and as a ſhip covered with waves, yet even then Chriſt might have moſt glorious viſible Churches, in other parts of the world; for howſoever the Ieſuits brag exceedingly of their converſion of the *Indies*, where they ſay our Religion is ſcarce heard of[cc]: Yet that learned *Iewel* of our Church hath long ſince ſhewed out of *Veſpatius* †, that in the *Eaſt-Indies*, there were many godly Biſhops, and whole Countries profeſſing the Goſpell, before the *Portugals* came there, or Popes name heard of. Yea, doe not they ſay; that the Apoſtle *Thomas* lieth buried in a City there, and that he converted them to the Faith of Chriſt? and did *S. Thomas* preach Popery, or no? If they ſay true, our Religion was there profeſſed before Popery.

[cc] Doct. Whites way. page 355.

† Biſhop *Iewel.* Defence of Apol. pag. 37.

Laſtly,

Laſtly, give me leave (in a word) to anſwer them out of themſelves. Thus writeth *Gregorie* of *Valence*. When we ſay, the Church is alwaies conſpicuous, this muſt not be taken, as if we thought it might, at everie ſeaſon, be diſcerned alike eaſily: for we know, that ſometimes it is ſo toſſed with the waves of Errours, Schiſmes, and perſecutions, that it ſhall be verie hard to be knowne "". Yea, the learned Papiſts doe generally confeſſe, that in the ſuppoſed, or imagined reigne of Antichriſt, their Church ſhall be inviſible. Thus ſaith *Acoſta*: In the daies of Antichriſt, all light of Eccleſiaſticall Order ſhall lie buried; the Prieſts lament; the Church emptie; the Altars forſaken; and none come to the Lambs ſolemnitie *. Many others, as *Pererius*, *Suarez*, *Ovandus*, and others, ſpeake to this purpoſe §. I conclude, with that of the *Rhemiſts*; It is verie like that the externall ſtate of the *Roman* Church, and publike entercourſe of the faithfull with the ſame, ſhall ceaſe †. With what face then can the *Romaniſts* denie our Church to be the true Church of God, becauſe of the covering or obſcuritie thereof, whereas they doe acknowledge their owne, ſubject to the ſame.

4.

" *Annal. fid. lib. 6. cap. 4. & comment Theol. tom. 3. p. 145*

* *Acoſta de noviſſ. tempor. lib. 2. ca. 15.*

§ *Dr. White W. p. 87.*

† *Rhem. annot. on 2. Theſſ. 2, 2. ſect. 6.*

Thirdly note, that it is ſaid, the ſhip was [*covered*] with waves, but not broken or daſhed in peeces, or ſunke into the waves "". No, no, the waves may toſſe, and ſhake, and cover, but cannot breake, nor ſinke this Ship. Your third leſſon then is, Perſecutors may, by cruell and bloody practices, warres, murthers, and maſſacres, trouble and diſquiet the Church, leſſen the number of profeſſors, hypocrites

Doctrine 3.

" ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. *Solvebatur à vi fluctuum.*

crites falling away, as the Corne which wanteth moiſture withereth, when Sunne ſhineth hot [d]. They may deſtroy, for a time, the viſibilitie of the Church, and make ſuch as have publikely ſerved God in his Temple, now either ſerve God privatly in their Houſes, or Chambers, or in Wilderneſſes, Woods, Caves, Dennes, and ſolitarie places. All this they may doe: but to deſtroy the true people of God, they cannot. They may cut them off, and put hundreds, and thouſands of them to death: but as they fall by unities, they will riſe by multitudes. The blood of the Martyrs will be the ſeed of the Church [*]. Nothing more dangerous to the Church than proſperitie. Herein is the Proverbe true, the Daughter devoureth the Mother [cc]. Religion, bringeth proſperitie; and proſperitie, deſtroieth Religion.

[d] Matth. 13. 21.

[*] *Semen in tempeſtate perſecutionis, iactum eſt.* Tertul.

[cc] *Filia devoravit matrem.* Tertull. Apol. cap. 45.

Similies.

Gods Church is like the Aire, the more it is fanned with the Winds, the ſweeter it is: like Water, the more it runneth on Stones, the wholſomer: like Gold and Silver, the oftner tried in the Fire, the purer it is: like Camomill, the more troden on, the deeper it rooteth, and thicker it groweth: like the Lawrell, the more oppreſſed with waight, the further it ſpreadeth: like the Vine, the nearer cut, the more Fruit it beareth: like Spice, the more it is beaten and bruiſed, the ſweeter it ſmelleth.

Confirmation.

The more the *Ægyptians* ſought to deſtroy, the more the people of God multiplied [e]; being like the Buſh, all in flaming fire, but conſumed not. After the cruell decree of *Haman*, that all the *Iewes* ſhould

[e] Exod. 3. 2, 3.

ſhould be deſtroied, many of the people of the Land, became *Iewes* [f].

Never ſo glorious a Church (for zealous profeſſion) in *England*, as immediatly after the daies of Queene *Mary*, in whoſe daies, Gods people had beene as dry Stubble before the flaming Fire, and one would have thought but few left. Never more Proteſtants in *France*, then ſince their maſſacre: nor never more Proteſtants in the Chriſtian world, then ſince the league for to deſtroy them, and that the Ieſuites have ſo farre prevailed with Princes, to ſeeke utterly to root them out and deſtroy them. Theſe are the *Iſrael* of God, that may truly ſay, *Often they have afflicted me from my youth up: but they have not prevailed againſt me* [g]. Chriſt is in this Ship, and though on ſleepe, yet it is great weakneſſe in Faith, to feare the drowning of it. But all other Ships, though ſailing faire for a while, ſhall ſuffer ſhipwrack; Atheiſme, Arrianiſme, Turciſme, Iudaiſme, Anabaptiſme, Libertiniſme, Papiſme: and if there were as many Religions in the world, as there are Orders and ſorts of Friers in *Rome*; yet ſhall they all conſume and vaniſh: nothing ſhall continue, and abide in the waves, and outride all ſtormes and tempeſts, but the pure Religion, of the Goſpell of Chriſt. So ſaith Chriſt, in another Metaphor, *Every plant which mine heavenly Father hath not planted, ſhall be rooted out* [h]. Such Trees may, for a time, yea a long time, take deepe root, and flouriſh, and ſpread: but the Axe is at the root, they muſt downe, and into the fire [i].

To conclude, ſeeing Poperie is no plant of Gods planting,

[f] Heſt. 8. *ult.*

Examples.

[g] Pſal. 129. 2.

[h] Matth. 15. 13.

[i] Matth. 3. 10.

Concluſion.

planting, but a wilding; a compoſition of novelties; a miſcellanie of hereſies; brought in by packing, and ambition of ſome; God may ſuffer it to ſpread and flouriſh, to ſaile faire for a while: but it ſhall one day be overturned with the breath of God, and ſinke into the waves. Chriſt is in the Feild with all his Armies; the Beaſt and falſe Prophet ſhall be taken. An Angel ſtanding in the Sun, hath bid the gueſts to the ſupper of the great King, and told them their cheere, even the fleſh of Kings and Captaines. All Kings that make warre againſt the Goſpel, muſt to it.

Rev. 19. 17, 18, 19, 20.

To ſhut up all in a word, know, that not one drop of water can come into the Ship, but according to Gods pleaſure: and therefore, that he ſuffereth ſuch a ſtorme and tempeſt, as the Ship even to be covered with waves, is doubtleſſe for his glorie, and the ſpirituall good of his Church. *No affliction* (ſaith the Apoſtle) *for the preſent is joyous, but grievous.* Oh Lord, how grievous and enough to draw teares from that heart which is not harder than the neather Mill-ſtone, that enemies ſhould come with Fire and Sword, to ruinate and waſte whole Countreys, and Provinces, take away the liues of ſo many, and utterly undoe moe, make many a widow, and fatherleſſe child! But ſee the good of it: by this meanes he hath made many ſmite on breſt and thighes, and ſhed many a teare, breathe out many a ſigh, powre out many a praier, which otherwiſe God had never heard of. How doth the miſerie of Gods Church, covered with waves abroad, cauſe in *England*, *Scotland*, *Ireland*, and

and other places, where by Gods mercy they enioy a calme, to be thankfull and pray. Verily, if the covering of the Ship with waves, do not wonderfully affect you and doe you good, it is not well with you; but I truſt it doth, and the Lord turne it to more good. So much for the firſt circumſtance, aggravating their danger, *The ſhip was even covered with waves:* The ſecond followeth.

But he was aſleepe.] Sleepe properly taken, ſignifieth the reſt of the bodie: and is a ſweet bleſſing of God, as *David* ſaith, *He giveth his welbeloved ſleepe* [l]*; yet ordinarily cauſed by naturall meanes. For (as the Phyſitians ſay) the evaporations of meats from the ſtomacke, being condenſate and thickned with the cold of the braine, doe ſtop the paſſages of the ſpirits, and ſo locke vp the ſenſes from execution of their functions, and ſtay all the parts and members of the body from their labour. And this is that ſweet dew of nature*, the repaſt of the body, and the greateſt comfort that nature hath, and without which no liuing creature can long continue †. And ſleepe hath two degrees, either it is weake and remiſſe, ſuch as in ſicke perſons or aged people, who (as *Salomon* ſaith) *awake at the chirping of the bird* [m]; & this is called a ſlumber, *Whileſt the bridegroome tarried long, they all ſlumbred*, or (as the word ſignifieth) *nodded with the head**. And *David* placeth this in the eye-lids, *I will not ſuffer mine eye-lids to ſlumber* [n]; for this is only a heavineſſe in the eies, the lids falling downe, and by and by lifted up againe: it commeth not neere the heart, as the Church deſcribeth it, *I ſleepe, but*

Part. 2. *Senſe lit.*

l Pſal. 127. 2.

* ὕπαρ ἐπὶ Διὸς ὄσσιν. *Homer.*

* *Ros naturæ.*

† *Quod caret alterna requie, durabile non eſt.*

m Eccleſ. 12. 4.

* ἐνύσταξαν, *Nictarunt:* From νυστάζω: and that from νύω, *annuo.*

n Pſal. 132. 4.

but mine heart awaketh [o]; and ſuch are very eaſily awakened [*]: but there is a greater degree in ſleeping, when ſenſes are faſt bound and locked up; and this is expreſſed in Engliſh many times by addition of ſome other word, as deepe, ſound, heavie, faſt, and dead ſleepe; or (as the Scripture phraſe is) *A ſleepe of God*; as when *David* tooke away the Speare, and Cruſe of water from *Sauls* head, no man ſaw it, nor knew it, for a ſleepe of God was fallen upon them [p]. Which kinde of ſleepe the Poets call the [“] *Image and* [*] *brother of death.* So it is ſaid, *When God tooke a rib out of Adams ſide, God caſt him into a deepe ſleepe* [q]; and *Siſerah*, when *Iael* drove the naile of the tent into his head, is ſaid, *To be faſt on ſleepe* [r]: and *Eutichus* (whileſt *Paul* continued long preaching) is ſaid *to fall into a deepe ſleepe* [s]: And *Ionah went downe into the ſhip, and lay faſt on ſleepe* [t]; faſt indeed, when in ſtead of thoſe ὑπνώττοντα, *Suadentia ſommos*, that *Ovid* and *Virgil* ſpeake of, as ſilence, &c. neither the raging nor roaring of the Sea, tumbling nor cracking of the Ship, like to be broken with euery wave, the crying of Mariners on their gods, their noiſe in caſting out their goods, could awake him. Well might the Ship-maſter ſay, *What meaneſt thou ô ſleeper* [u]? And verily, our Saviours ſleepe at this time was very faſt, deepe, ſound, and (as I may ſay) a dead ſleepe, for that the word (which is here, & in Saint *Marke* uſed) ſignifieth [*]; *His ſenſes were well and faſt bound; he was faſt aſleepe.* But what? Had hee any ὑπνωτικὸν, or *Soporiferum*? Where was he? or what meanes of ſleepe did he uſe? Was he betaken into

o Cant. 5. 1.
* *Heb. Numab.* *Gr.* νύσταγμα, ὕπνος. *Lat. Dormitio, Nictatio.*

p 1 Sam. 26. 12.
“ *Mortis Imago. Ovid.*
* ἀδελφὸς θανάτου. *Hom.*
q Gen. 2. 21.
r Iudg. 4. 21. *Nirdam, ſoporatus.*
s Acts 20. 9. κατενεχθεὶς ὑπνῳ βαθεῖ: *Demerſus ſomno profundo.*
t Ionah 1. 5. & *ſoporatus.*
u Ionah 1. 6.
* ἐκ and εὖ: ἐκ τοῦ καὶ εὖδω; & εὖδω ex εὖ *bene*, & δέω *ligo, vere ſoporatus.* And yet the word which S. *Luke* uſeth, ἀφύπνωσε, pleaſeth ſome Diuines, as more emphaticall, τὸ ὑπνῶσαι, *amplius quiddam ſignificat, quam* τὸ καθεύδειν. *Bez. in Luc.*

into ſome Cabin, or with *Ionah* into the Ship, and there laid upon ſome bed of Downe? No, indeed, onely Saint *Marke* telleth us, *Hee was in the hinder part of the Ship aſleepe on a pillow* * ; which yet (if we beleeve good Authors) was but a woodden pillow [c] : and indeed it is moſt true of the Apoſtle, *He that was rich, for our ſakes became poore* [x] : poore in his birth, borne in a ſtable ; poore in purſe, borrowing mony of a Fiſh to pay his tribute [y] ; poore in his greateſt triumph and ſolemnitie, riding on an Aſſe into *Ieruſalem*, *Matt.* 21. poore in apparell, wearing a Seameleſſe coat [z] ; poore in diet, feeding on Barley bread [a] ; poore in lodging, not having where to reſt his head [b] ; poore in his Diſciples, not Princes and Philoſophers, but Fiſher-men and Tole-gatherers, of the pooreſt of the people, *Matthew* 4. 18. poore in death, dying on a Croſſe [c] ; poore in his buriall, being laid in another mans toombe, *Ioh.* 19. 41. And all becauſe his kingdome was not of this world, *Ioh.* 18. 36. Yet alwaies contented and thankfull ; and thereby teaching all his Diſciples ſo to bee with what it pleaſeth God to ſend. But alas, how proud are his Diſciples? Proud in their houſes, diet, apparell, lodging, &c. becauſe they ſet their hearts on theſe things, as if their kingdome were of this world. But probable it was, he was wearie with exerciſe of his Miniſtery amongſt the multitude on the ſhore, or had ſpent ſome night before in praier, and therefore now fell ſo faſt on ſleepe. But though theſe might be naturall meanes, they were but ſubordinate to his good pleaſure: for though his ſleepe was ſound, and not

* Marke 4. 38.

[c] *Cervical ligneū in Euthym. Theophilact.*

[x] 2 Cor. 8. 9. Luke 2. 7.

[y] Matth. 17. *ult.*

[z] Iohn 19. 23.

[a] Iohn 6 9.

[b] Matth. 8. 20.

[c] Luc. 23. 33.

fained; yet was it so, by Divine providence and dispensation, that the Faith of his Disciples might be the more throughly tried. For even this did not a little adde to their feare, that in this dangerous tempest, hee was so fast asleepe. Thus much be said for the opening of the Literall and Historicall sense. From whence, first, according to the sense Literall, we learne,

Doct. lit. That Christ is true man. (Which some ancient Heretikes, as *Manichees* and *Marcionites* denied;) But hee, not onely tooke upon him the true nature and substance of our soules and bodies, with the Essentiall properties of both; as, in Soule, Will, Understanding; in Bodie, dimensions: but "also the infirmities of both; as ignorance of some things, feare, sorrow, & wearisomnes of body, hunger, thirst, spitting on ground, weeping, sleeping, paine, ache, sorenesse, &c. Even like unto us his brethren in all things except sin [d]. Which doctrine yet must be understood and qualified with a double caution: First, That infirmities of soule are either unblameable, or sinfull; Hee tooke the first onely, and not the second*: Secondly, That infirmities of body are of two sorts, *viz.* either generall, which accompany the nature of man, and may be found in everie true man, as hunger [e], thirst [f], sleeping [g], wearisomnesse [h]; to be sicke or sore, if beaten, &c. Or else such as are personall and particular, arising from some priuate naturall causes, or laid on some, as the particular judgements of God; As to be borne blinde, deafe, dumbe, lame, crooked, deformed, or to be sicke of a burning fever, con-

" *Mere privationis, non prauæ dispositionis.*

d Heb 4. *penult. Naturales, & indetractabiles passiones. Aquin.*

* φύσικα καὶ ἀδιάβλητα πάθη. *Damasc. Non repugnantes perfectioni scientiæ & gratiæ. Aquin. Sum. part. 3. quæst. 14, &c.*

e Matth. 4. 2.

f Iohn 19. 28.

g Matth. 8. 24.

h Iohn 4. 6.

consumption, dropsie, plurisie. Now Christ tooke but such as are generall, and doe accompany humane nature *, not the particular; for then hee could not haue beene our Redeemer, no, nor have liued one houre; but hee need not take any personall infirmities, no more than hee did any mans person.

* *Quæ pertinent ad communem.* μορφὴν τῆς φύσεως. *Zanch. de incarnat. lib. 2. fol. 116.*

Vse.

And verily, here is a matter of most sweet comfort to the children of God, that wee have not a stranger to our nature, for our Redeemer; but (as *Iob* calleth him) a *Goel*, a Kinsman: a *Shiliah*, as *Iacob* saith, one that hath beene wrapped in the Secundine or Tunicle, borne after the manner of men; yea that hath had experience of our infirmities, &c. This comfort the Apostle laieth downe in these words, *Hee tooke not on him the nature of Angels, but the seed of Abraham; yea in all things it behooved him to be made like unto his brethren, that hee might be a mercifull and faithfull high Priest in things pertaining to God; for in that hee hath suffered and beene tempted, he is able to succour them that are tempted* [e]. And againe, *We haue not a high Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted as wee are, yet without sinne: Let us therefore come boldly unto the throne of grace, that we may obtaine mercy, and finde grace to helpe in time of need* [f]. Who can fully expresse the sweetnesse of this comfort? that wee have such a Saviour to flie unto in all our wants and necessities, as was true man; not senslesse, as yron and steele, but sensible of miseries, as having true flesh and bloud; such an one as hath had experience of

[e] Heb. 2. *ult.*

[f] Heb. 4. *ult.*

Satans temptations, of povertie, hunger, thirſt, wearineſſe, ſlander, buffetting, cruell paine, death, diſtreſſe, &c. "

"*Ex ſenſu miſeriarum naſcitur cõmiſeratio. Non ignara mali miſeris ſuccurrere diſco. Dido Virg. Æneid. 2.*

Admiration.

Example.

How comfortable, I ſay againe, that we call on one, that had himſelfe experience of theſe things! If a man be ſicke of any diſeaſe, he is much comforted that his Phyſitian hath beene ſicke of the very ſame: for he aſſureth himſelfe, he will both have the more care and compaſſion on him, and knoweth beſt how to goe about the cure. Nay more, wee call on ſuch an one, as is not only willing and able to heare and helpe, but hath an unconceiveable ſimpathie and fellow-feeling of all the miſeries of his children: he is even pinched as much with their povertie, want, and diſtreſſe, as themſelves. Patient *Iob* in all his miſery, felt nothing which Chriſt felt not with him; neither did *Lazarus* ſuffer any thing wherein Chriſt did not partake with him. So long as the myſticall Union holdeth (which by no means can be diſſolved) Chriſt the head muſt needs ſuffer with the members of his bodie. *He that toucheth the faithfull, toucheth the apple of his eye* [g]. And he called to *Saul* from heaven, *Saul, Saul, why perſecuteſt thou me* [h]? He thought he had but to do with the poore abject & deſpiſed people of *Damaſcus*, & ſuch as had no man on earth, of any ſort, once to ſpeake for them, but were eſteemed as the off-ſcouring of the world; and whom he thought he might have bound, and impriſoned, and have killed, and ſlaine, without controulement; yea have done God ſervice, and purchaſed much favour and preferment: But behold, beyond his expectation, there

[g] Zach. 2. 8.

[h] Acts 9. 3.

is

is a glorious Lord calleth unto him out of heaven, whose voice was of such power and Majestie, that it cast him upon the ground, and he would know the Reason why he persecuted him.

Oh that men and women had grace to know, beleeve, and consider that all the reproaches, slanders, and hurts, done to his people, (how simple soever in the world) are done to Christ; and though he sleepe for a while, and seeme utterly to neglect them, yet will he, at the day of Iudgement, set all before them, and account all the good, or evill, done to the poore Saints, as done to himselfe, and will accordingly reward or punish them [i]. *Vse.*

In the mean time, let al the people of God reioice, that their Saviour doth but sleepe, that they have such an high Priest, as hath had experience of their infirmities, and therefore cannot but have compassion on them. And thus much be spoken of the Letter. *Conclusion.*

As a man that is on sleepe, heareth no cries nor complaints, regardeth not the wrongs and injuries done to him or his; but is altogether senseleſſe of such evill, as being awake he would not endure, but either restraine, or revenge: so when God maketh as though he heard not the prayers and complaints of his people; suffereth his enemies to reproach and blaspheme his name, and at their lust, to make havocke of his Church, and to destroy Religion, his Temples, and houses, where he was wont to be worshipped: then the Scriptures speake of God, after the manner of men, that he is asleepe. The sleep of Christ then, in this storme, doth lively represent *Sense mystic.*

[i] Matth.25.34.

Gods ſeeming to neglect his Church in their great troubles, and letting the enemie even doe what he luſt. Which patience or ſleeping hath ſeverall effects; in the godly, and the wicked: firſt, it cauſeth the godly exceedingly to mourne, and complaine; yea & through Satans malice, and their weakneſſe, to feare, and much adoe to keepe from deſpaire. So the people of God being extreamely afflicted, and brought to great miſerie, under the perſecution of *Antiochus*, doe thus complaine; *Oh Lord, thou goeſt not forth with our armies, thou makeſt us turne our backes upon our enemies: they that hate us ſpoile our goods; thou haſt given us like ſheepe appointed for meat, and ſcattered us amongſt the Heathen: thou ſelleſt thy people for nought, and takeſt no mony for them: thou makeſt us a ſcorne, and deriſion, a by-word, a reproach, and ſhaking of heads.* And then they pray in this forme; *Awake, why ſleepeſt thou, O Lord, ariſe, and caſt us not off for ever, wherefore hideſt thou thy face, and forgetteſt our affliction, and our oppreſſion* [k]? And *David* thus for himſelfe; *Ariſe, O Lord, in thine anger, lift up thy ſelfe, becauſe of the rage of mine enemies, awake for me to judgement which thou haſt commanded, oh let the wickedneſſe of the wicked come to an end, but guide thou the juſt, Pſal. 7. 6.* Yea, as Chriſt his ſleepe did moſt trouble the Diſciples, (they had never been ſo fearefull in the ſtorme, nor ſo earneſtly called upon him, if he had been awake) ſo there is nothing ſo troubleth Gods people, in their generall and particular diſtreſſes, as that God ſeemeth not to regard them: this, oh this, hath more diſquieted them, than any thing elſe, and cauſed

[k] Pſal. 44. 23, &c.

caused most bitter complaints and expostulations; as, *Why standest thou so farre off, and hidest thy selfe, in this time of affliction, when the wicked in his pride doth persecute the poore* [l]? And againe, *How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? how long shall I take counsell in my soule, and be so sore vexed? how long shall mine enemie be exalted over me* [m]? And againe, *Will the Lord absent himselfe for ever? is his mercy cleane gone, and will he shut up his loving kindnesse in displeasure* [n]? By which, (in stead of many places which might be alledged for this purpose) it is most evident, that Gods children have never such conflicts, and such wrestling betwixt the flesh and spirit, as when either the Church of God, or themselves are in distresse, and God seemeth not to regard them, but to have cast off all care of them, oh this breedeth complaints and roaring indeed.

l Psal.10.1.&c.

m Psal.13.1.

n Psal.77.9.

And as it begetteth great feare, and perturbation, yea almost despaire, and deniall of Gods providence, as *David* said of himselfe; *My feet were almost gone, my steps had well-nigh slipt: I was so grieved at the foolish, and to see the wicked in prosperity* [o]: So doth it wonderfully encourage the enemies of Gods people, and make them proud and insolent: *Then say they, Come, let us make havocke of them altogether, and let us cut them off from being a Nation, that the name of Israel may be no more in remembrance: let us take to our selves the houses of God in possession* [p]: *And say God hath forsaken them, persecute them, and take them, there is none to deliver them* [q]: *Downe with Ierusalem, downe with it even to the ground* [r].

2. *Encouragement to the wicked.*

o Psal.73.2,3.

p Psal.83.4.12.

q Psal.79.11.

r Psal.137.7.

Oh

Oh how evill and wicked men beſtirre themſelves, when they perceive Chriſt to be aſleepe; then the ſea rageth indeed.

Application. Oh great is the ſtorme, which is now upon the ſea, and no ſmall trouble it is, to ſuch as are awake, to ſee men and women every where aſleepe in ſecuritie; ſpecially to ſee thoſe ſo faſt aſleepe, who ſhould waken others: *Simon ſleepeſt thou* [f]? What, *Ionah* aſleepe in a ſtorme? *What meaneſt thou O ſleeper* [t]? But that which moſt troubleth (it ever) now Chriſt is aſleep, notwithſtanding that the ſhip of his Church is in ſuch great perill and jeopardie; which as it (above all things) moſt perplexeth Gods children, and cauſeth much godly ſorrow and complaining; ſo doth it (above all things) animate & encourage the bloudy enemies of his people, to inſult, threaten, yea and triumph, as if all were now in their hands, to diſpoſe as they luſt, and Gods people ſhall now for ever be ſwallowed up quick. Whither ſhall I lead you, to ſweeten your ſoules in this gall of bitterneſſe? nay whither can I lead you in all the Scriptures to a place of greater comfort, to Gods people, or of feare, to all perſecuting enemies, then to this that Gods providence offreth to our conſideration? Oh what meat commeth out of this eater? what honie out of this ſtrong one? what joy from this occaſion of feare? how doth it abound with comforts? and ſpecially theſe three: *viz.*

[f] Marke 14.37. *Simon dormis?*

[t] Ionah 1.6.

1. *Obſerv.* 1 *Comfort.* Firſt note, that it is ſaid, *He was aſleepe:* it is not ſaid, He was dead: ἐκαθεύδε ἀλλὰ ὠ ἀπέθανε, he that is dead, can by no meanes be awakned; hee that ſleepeth

ſleepeth may; which comfort affordeth three branches.

1. The great ſecuritie of Chriſt and his Church, in greateſt ſtormes and tempeſts. A man that is in danger, by water or land, will not ſleepe. The Shipmaſter wondred, that, in ſuch a ſtorme, *Ionah* would or could ſleepe; *What meaneſt thou, O ſleeper* [u]? How did *David* reprove *Abner* for ſleeping, when *Abiſhai* went and tooke the ſpeare and cruſe from *Sauls* head *. Our Saviour ſaith, *If the good-man of the houſe knew what houre the theefe would come, he would watch, and not ſuffer his houſe to be broken up* [x]. Our Saviour knew of this Tempeſt before; it roſe by his appointment: if there had beene any danger, would he have ſlept? No, no, he laugheth the waves and winds to ſcorne, and when the ſea moſt rageth and threatneth deſtruction, he layeth him downe to reſt, falleth on ſleepe, and is angrie with his Diſciples, for ſo fearefully awakening of him: he ſleepeth ſoundly, as it were contemning the danger [cc].

1. *Securitie.*

[u] Ionah 1. 6.

* 1 Sam. 26. 12.

[x] Matth. 24. 43.

[cc] *Dormit ſecurus, contemnit. Aret. in Matth.*

Well, if Satan could not drowne the ſhip when Chriſt was aſleepe; can he drowne it, now hee is awake? No, no, *Cæſar* bade the Mariner in a ſtorme be of good comfort, he carried *Cæſar* *: Let the Church of God be of good comfort, for Chriſt is in it. Oh let the people of God reſt upon their ſecuritie, and ſay, *Gather your ſelves, O yee people, and yee ſhall be broken in peeces; gird your ſelves, and yee ſhall be broken in peeces; take counſell together, and it ſhall come to nought; ſpeake the word, and it ſhall not ſtand, for God is with us* [y]: And againe, *The Lord is my*

Vſe.

* *Confide nauta; nam Cæſarem vehis.*

Exhortation.

[y] Eſay 8. 9.

my light and my ſalvation, whom then ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an hoaſt ſhould encampe againſt me, my heart ſhall not feare [z]. And againe, *God is our refuge and ſtrength, a very preſent helpe in trouble, therefore will not we feare, though the earth be removed, and though the mountaines be carried into the midſt of the ſea, though the waters roare and be troubled, and the mountaines ſhake with the ſwelling thereof* [a]. Oh the boldneſſe and ſecuritie of the faithfull, that have Chriſt, though he be aſleepe.

[z] Pſal.27.1.

[a] Pſal.46.1.

2. *Preciſe obſervation.*

Secondly, though hee be on ſleepe, he taketh good notice of the plots and projects of enemies; and of all the troubles and perſecutions of his Church and people. The Church ſaid, *ſhe was aſleep, but her heart was awake* [b]: Chriſt in his Man-hood was aſleepe, but his Godhead was awake; *He that keepeth Iſrael, doth neither ſlumber nor ſleepe* [c]. *David* ſaith, *His eyes behold, and his eye-lids trie the children of men* [d]. Saint *Auguſtine* ſaith, there is *apertio & opertio, oculorum*: God ſeeth with open eye, when he diſcovereth a thing at firſt; but when God ſuffereth the wicked to goe on, and wincketh at their waies, taking leaſure and reſpite, before he powre any judgement upon them, then hee ſeemeth to ſleepe; yet even then *his eye-lids trie the children of men*: Oh hee is never more intent, than when hee ſeemeth to ſleepe.

[b] Cant.5.1.

[c] Pſal.121.4.

[d] Pſal.11.4.

3. *Seaſonable deliverance.*

Thirdly, in his good time he will awake and deliver his, and puniſh ſuch as have abuſed his patience. *Noah* was aſleepe, but he awaked and curſed *Cham*, who abuſed him in his ſleepe, *Gen.9.24. Salomon*

lomon ſaith, *He doth all things in number, weight and meaſure*; much more doth he number, weigh and meaſure the tribulations of his childrē. To the Angell of the Church of *Smyrnah* he wrote, ſaying, *I know thy tribulation and povertie. Behold the Devill ſhal caſt ſome of you into priſon, that ye may be tried, and yee ſhall have tribulation ten daies: be faithfull to the death, and I will give thee the crowne of life* [e]. Loe, how he telleth before it come, how farre tribulation ſhall extend, and how long it ſhall laſt. Note, 1. The author, [*the Devill:*] 2. Perſons, [*ſome of them:*] 3. Extent, [*caſt into priſon:*] 4. Time, [*but for ten daies.*] At another time we reade, that the Diſciples were in a great ſtorme upon the ſea, and Chriſt was not with them; but the Text ſaith, *Chriſt ſaw them toiling in rowing* [f]; (yea even tormented, as *Dives* was in hell, for it is the ſame word; [“]) and he commeth unto them, and delivereth them out of all their feare: but it is long firſt; even the fourth watch of the night: he ſuffered them to toile all the night, and came not till the dawning of the day; teaching us, in tribulations and perſecutions to be patient, and to plie our oares, ſtill waiting, and being aſſured, in the appointed time, hee will awake, and turne all into a calme; he hath ever done ſo, and he ever will doe ſo, &c. So much for the comforts, that we gather from this firſt thing, that Chriſt is ſaid to ſleepe.

[e] Rev. 2. 9, 10.

[f] Marke 6. 48.

[“] Βασανιζομένους ἐν τῇ ἐλαύνειν. ὑπάρχων ἐν βασάνοις. Luk. 16. 23.

Secondly, let us obſerve the place, where the Evangeliſt ſaith, *He ſlept, viz.* in the hinder part of the ſhip [“]; or *in the ſterne*, which is the place for the Pilot, or Maſter, the *Navarchos*, or *Nauclerus*; the

2. *Place.*

[“] Marke 4. 38. τῇ πρύμνῃ, in puppi.

the Steereman, or Governour, who hath the care to governe the ſhip, that in ſailing it runne not on rocks or ſhelfs.

2. *Comfort.* Which obſervation yeeldeth us a great comfort, That Chriſt is our Pilot & Governour: Then need not the Paſſengers feare any danger. How ſoever it is full of danger on the Sea, for the Stereman to ſleepe in places of danger; yet no danger for Chriſt to ſleepe, for that he foreſeeth all danger. Therefore all care away, ſeeing he is at the Helme, and our Stereſman; though it pleaſe him ſometime to ſleepe.

The Papiſts would rob the Church of this comfort, who would not have Chriſt ſleeping or waking to be in the Sterne, but place the Pope there, put the Rudder in his hand *, and inveſt him with abſolute authoritie to governe the ſhip; every one muſt plie their tacklings according to his whiſtle: and though he runne them all upon the rocke, yet hath he that unlimited and tranſcendent authoritie, that no man may once queſtion him, or ſay, why doeſt thou thus? Oh dangerous, to paſſe in that Veſſell, wherein ſuch ignorant and wicked Atheiſts, are made ſole Governours and Commanders. But happy that Church, wherein Chriſt is in the Sterne, and hath the governing of the Helme, continually viewing of the Compaſſe, and ſounding, ſo as it is not poſſible for that ſhip to miſcarry.

* *Clavus & gubernaculum.*

3. *Diſpoſition* Thirdly, how is he diſpoſed there? Hath hee there a bed of downe whereon to reſt? No, the Euangeliſt ſaith, he did but lay his head on a pillow;

low *; yea and an hard one too (as ſome conceive) a woodden pillow, little better than that of *Iacobs*, which was of ſtone [g].

* *Super cervical.*

g Gen. 28. 11.

3. *Comfort.*

A ſweet comfort alſo to conſider, how ready Chriſt is to helpe his in diſtreſſe. The Church being called on, anſwered, *I have put off my coat, how ſhall I put it on* [h]? Loe what a paine it is to riſe out of the warme bed, and put on cloathes. Chriſt hath not put off his ſeameleſſe coat, and is in his warme bed, that hee had rather all ſhould be much endangered, if not caſt away, rather than hee would ariſe, and dreſſe himſelfe. No, no, hee hath but leaned his head on an hard pillow, hee is ready to helpe in any need, as *David* ſaith, *Hee is a preſent helpe in trouble* [i]. Hee appeared unto *Iohn*, *walking in the midſt of the ſeven golden Candleſticks* [k], as ready to helpe any member of the Church, that ſtandeth in need of him. And thus much bee ſaid of the firſt generall part in their ſailing, *viz.* their great danger or jeopardie. Now followeth to ſpeake of their deliverance.

h Cant. 5. 3.

i Pſal. 46. 1.

k Rev. 1. 13.

VERSE

VERSE 25.

And his diſciples came to him, and awoke him, ſaying, Maſter, ſave us, we periſh.

Diviſion.

CONcerning deliverance out of this their great feare, and danger, (the ſecond part in the ſtorie of their ſailing) two things are to be conſidered, *viz.* firſt, the procurement: and ſecondly, the performance of it.

How deliverance was procured, the Euangeliſt expreſſeth in this 25 verſe, *viz.* when they were in greateſt danger, and extremeſt perill, as you have heard, the diſciples goe to Chriſt, give themſelves to prayer, and thereby procure it: whereof I purpoſe firſt to ſpeake generally, and then particularly.

Method.

1. *Gen. doct. lit.*

In generall, from this example we learne, (according to the letter thereof) where-ever we become, what-ever we goe about, to exerciſe our ſelves in prayer. No dutie more often commanded, more highly commended, or abundantly rewarded. Wherefore *David* was given to prayer*. Invocation of the name of God, is made in the Scriptures, the true note, or marke of a Chriſtian. When *Saul* had got letters from the High Prieſts to perſecute the Church, it is ſaid by *S. Luke*; *He received authoritie, to binde all that call on the name of God*[1]. *S. Paul*, writing to the Church of *Corinth*, and

* Pſal. 69. 13.

[1] Acts 9. 14.

and deſcribing the faithfull, he calleth them *Saints*, and ſuch *as call on the name of the Lord Ieſus* [m]. On the other ſide, the Prophet *David* noteth out the Atheiſt, that *ſaith in his heart there is no God*, by this marke, that ſuch an one *calleth not on the Lord* [n].

[m] 1 Cor. 1. 2.

[n] Pſal. 14. 4.

Application.

By which it appeareth, that of many who deſire to beare, and be knowne by the name of Chriſtians, yet there are indeed very few ſound and true Chriſtians. The world is full of Atheiſts, very poore in heavenly graces, becauſe they have not the ſpirit of invocation, or ſupplication [o], whereby *to aske what they want* [p]. Oh it is the happineſſe of Chriſtians, that they may *in all places* [q], and *at all times* [r], in Gods houſes and their owne; by ſea or land; within doores, or without; in field, or bed; on mountaines, or in dungeons; at midnight, as well as at mid-day, *lift up their hearts and hands* [s], and call on God.

[o] Zach. 12. 10.

[p] Matth. 7. 7.

[q] 1 Tim. 2. 8.

[r] 1 Theſſ. 5. 17.

[s] 1 Tim. 2. 8.

Vſe.

Oh, let us be aſhamed of our negligence herein, both in Gods houſe, with the aſſembly of Saints, and in our owne; and let us more inure our ſelves herewith; let it be the firſt thing we doe when we awake, the laſt thing we doe when we lie downe to ſleepe; yea throughout the day, whether we eat or drinke, labour or reſt, worke or play, let our hearts be ever diſpoſed to prayer, and on every occaſion lifted up; if not with words, yet with devout ſighes, and vehement deſires; if no larger, yet in ſuch ſhort wiſhes, as here and elſewhere, *Lord ſave us*, *God be mercifull*, *Chriſt bleſſe and proſper*, *Lord increaſe our faith*. As *Moſes* by familiar

miliar talking with God, had *his face to shine* [t]: so assuredly, he cannot but be a good man, and have a shining soule and life too, that talketh much with God, and prayeth continually.

t Exod. 34. 29.

2. *Gen. doct.* Secondly, hence let us learne, that times of necessitie, and great distresse, are both fittest for prayer, and great furtherers thereof. Yea this is a principall end, that God respecteth in sending afflictions and perplexities, *viz.* to provoke the praiers of his people, wherein he delighteth: So saith the Lord, (when his people grew wanton, and ran after their lovers) *I wil go, & returne to my place, til they acknowledge their offence, and seek my face; in their affliction, they will seeke me early* [u]. Let *Iacob* heare, that his fierce brother *Esau* cõmeth out against him, & 400 men with him, threatning to smite him, & the mother with the children, & then he will pray, yea and *wrestle with God, and never let him goe, till he blesse him* [*]. Let the people of God be in danger at the Red Sea banke to be all destroyed, and then *Moses will cry* [x]. Let *Anna* be barren, and *Peninnah* upbraid her, and then shee will up to the Temple, pray, weepe, and powre out her soule before the Lord [y]. Let *Ierusalem* be besieged, and *Rabshekah raile, and blaspheme*, and then *Ezekiah* will up to the Temple, and *spread the blasphemous letter before the Lord* [z]: yea let him receive a message from the Lord, that *he shall die, and not live*, and then he will *turne his face to the wall, and pray, and weepe sore* [a]. Let a great Host of *Moab*, *Ammon*, and *Mount Seir* come against *Iudah*, that they know not what to doe, and then King *Iehoshaphat* will proclaime

u Ose. 5. ult.

* Gen. 32. 6, 9, 26.

x Exod. 14. 15.

y 1 Sam. 1. 6, 15.

z 2 King. 19. 14.

a Esay 38. 3.

claime a faſt, and pray, *O Lord God, we know not what to doe, but our eyes are unto thee*[b]. Let *David* come into extreme miſeries, and *out of the deeps he will cry unto God*[c]. Few will when they goe to Sea pray with *S. Paul*[d]; (we reade not that theſe diſciples did) but let there ariſe a ſtorme, which *mounteth up to heaven*, and *letteth them goe downe againe to the depths, that their ſoule melteth becauſe of the trouble, and they are even at their wits end, and then they will cry to the Lord in their trouble*[e]. Let the ſhip be even *covered with waves*, and then the diſciples will goe to their Maſter *: Yea let *Ionah* be caſt into the Sea, and be ſwallowed of a Whale, and then he *will cry to the Lord*[f]. A ſtrange thing, ſaith one, that he that ſlept in the ſhip, ſhould be awake in the Whales belly; and he that fled from God on dry land, ſhould flie to God in the bottome of the ſea †.

b 2 Cron. 20. 12.

c Pſal. 130. 1.

d Acts 21. 5.

e Pſal. 107. 28.

* *Hic votis numen adorat, Brachiaque ad cœlum, quod non videt, irrita tollens, Poſcit opem. Ovid. Diſcat navigare, qui neſcit orare.*

f Ionah 2. 1.

† *Mira res, vigilat in Ceto, qui ſtertebat in navi.*

¶ Oh when men have all things according to their hearts deſire, they ſeeke not the Lord. Proſperitie dulleth devotion in the beſt, as *David* found by experience; *In my proſperitie I ſaid, I ſhall never be moved, but thou hiddeſt thy face, and I was troubled; then I cried to the Lord, and made ſupplication to my God*[f]. Oh to correct this dulneſſe and negligence it is, that God many times taketh away good things from his people, and ſendeth many evils, both generall to the Church and Common-wealth, as famine, peſtilence, ſword; and particular on our families and perſons, as ſickneſſe, ache, paine, death of friends, loſſes, and croſſes, and all becauſe (as we ſay) God would be better acquainted with us,

Application.

f Pſ. 30. 6, 7, 8.

and ſee us at his Court; for in miſerie he knoweth he ſhall heare of us; but elſe let us alone, and we let him alone.

So much (in ſtead of much more) be ſaid from the letter and hiſtorie. Now let us proceed to the myſterie.

Myſterie.
Doct. myſtic.

You have heard that this ſtorme ſo endangering this ſhip, doth repreſent perſecutions and troubles, which in this world, doe infeſt the people of God. As then the diſciples in this dangerous tempeſt went to Chriſt, and by prayer to him, procured a calme: ſo when the Church of God is perſecuted, and in danger, all the diſciples of Chriſt muſt goe to him, by prayer, for it. So doth *David* injoyne; *Pray for the peace of Ieruſalem* [g]. *Luther* calleth prayers, the *Chriſtians Canons* *: and ſurely being well charged with faith and repentance, and fired with zeale and fervencie of ſpirit, they ſhoot farre, and pierce deepe; yea it pierceth heaven, and overcommeth enemies on earth ".

[g] Pſal. 122. 6.

* *Orationes ſunt inſtrumenta bellica, & bombardæ Chriſtianorum. Luth. loc. com. claſſ. 3.*

" *Penetrat cœlum & hoſtes in terra vincit fidelis oratio. Origen.*

Vſe.

As then Kings and Princes, when enemies approach, prepare their weapons, & armour, ſwords, and ſpeares: When Chriſtians heare of warres, and rumours of wars, they muſt prepare themſelves to prayer, muſter their petitions, and ſet them in battell array, as *David* ſaith, *Pſal.* 5. 3. and not truſt too much in earthly meanes, as *David* ſaith, *Some truſt in horſes, and ſome in chariots, but we will truſt in the name of the Lord* [h]. And againe, *An horſe is counted but a vaine thing to ſave a man, neither is any mighty man delivered by his much ſtrength* [i]: and *I will not truſt in my bowe, it is not my ſword that can ſave me, but*

Heb. verbum militare. Lorin. ut Iob 6. 4.

[h] Pſal. 20. 7.

[i] Pſal. 33. 17.

but in God we boast all the day long [k]. *The horse is prepared for the day of battell, but salvation is from the Lord* [l]. By all which, and many other places of Scripture, which might be alledged to this purpose, the use of meanes is not condemned, but that they be not trusted in, but be seconded with true and faithfull prayer. *David* neglected not the meanes, yet purposely penned a forme of prayer for the people to use, when he went forth to battell: *The Lord heare thee in the day of trouble, the name of the God of Iacob defend thee, send thee helpe from his Sanctuary, and strengthen thee out of Sion* [m]. *Moses* neglected not the meanes, when he sent forth *Ioshuah* with his Armies to fight with *Amalek*, but himselfe went up to *the top of the mountaine to pray*, and did more there with his prayer, than all they with sword and speare. For *when he held up his hands, Israel prevailed; when he let them fall, Amalek prevailed* [n]. King *Asa* neglected not the means, when there came up an huge Armie of *Ethiopians*, even ten hundred thousands and three hundred Chariots; *He went out against them, and set the battell in array, and Asa cried to the Lord, and the Lord heard his prayer, and discomfited them* [o]. Yea the greatest and most glorious deliverances and victories, that ever the Church received from enemies, were meerely obtained by prayer without a blow given *. *Moses* and the children of Israel crying to the Lord in their distresse at the Red Sea, God hardned *Pharaohs* heart to pursue them into the Red Sea, where he and all his hosts were drowned [p]. *Gedeon* with three hundred men, only with trumpets

k Psal. 44. 7.

l Prov. 21. ult.

m Psal. 20. 1, 2.

n Exod. 17. 11.

o 2 Cro. 14. 9, 10.

* *Plus precando, quàm præliando.*

p Exod. 14. 23.

trumpets and lamps in pitchers, but ſounding their trumpets, breaking their pitchers, and crying, *The ſword of the Lord and of Gedeon*, not only the huge Armie of the *Midianites* ran, and cried, and fled, but every mans ſword was againſt his fellow, and they ſlew one another [q]. When *Samariah* was in exceeding diſtreſſe by ſiege, the Lord made the hoaſt of the *Syrians* to heare a noiſe of a great hoaſt, in the feare whereof they aroſe, and fled in the twilight, and left their tents, and horſes, and all the Campe as it was, and fled for their lives [r]. When *Ieruſalem* was beſieged, at the prayers of *Eſay* and *Ezekiah*, an Angell was ſent, who *deſtroyed in one night an hundred foureſcore and five thouſand in the campe of the Aſſirians* [s]. When ſuch a great Armie came up againſt *Iehoſhaphat*, he commanded faſting and prayer, and his forme of praier is recorded, whereby they obtained, that their enemies deſtroyed one another [t].

q Iudg. 7. 21.

r 2 Kings 7. 6.

s 2 Kings 19. 35.

t 2 Cron. 20. 23.

Application. Oh the ſame God liveth ſtill, and is now as able and willing to helpe his people as ever: but his people neglect him, goe not unto him, but truſt in their owne meanes, want the ſpirit of ſupplication; like *Ionah*, they are on ſleepe in this great ſtorme; either pray not at all, or very coldly. Where is that diſciple, that feelingly and fervently, zealouſly and faithfully, publikely and privately, at the leaſt thrice a day, with *Daniel*, is on knee for *Ieruſalem*, helping devotion with abſtinence and faſting, that ſo they may cry mightily, and wreſtle ſtrongly, reſolving as *Iacob*, never to let the Lord goe; and with the woman of *Canaan*, to take no nay or deniall,

niall, but they will awake him, he ſhall never be rid of them. Alas, how are theſe things out of uſe? Where is watching, faſting, ſtriving in prayer? How little are many moved (being out of the ſtorme, and preſent danger themſelves) whether others doe ſinke or ſwim? but give themſelves to riot and luxurie, to feaſting and playing.

Vſe.

Wherefore God hath ſent me to you againe, as this Scripture commeth not to my hand by chance, ſo neither this paſſage, wherewith to renue in his name, the charge I have often already given. There is a great ſtorme, and if ever you deſire to ſee a calme, away (with his diſciples here) to Chriſt: What meane yee, oh ſleepers, ariſe and call on him, and plie him with your continuall prayers; he looketh for more earneſtneſſe than he hath yet found: Oh pray, pray, pray, for the peace of *Ieruſalem*. Reſolve with *David*, *One thing I have deſired of the Lord, and that will I ſeeke after*; * *that the Lord will awake, and have mercy on Sion.* So much be ſaid of this verſe in generall: Now let us view the words more particularly.

* Pſal. 27. 4.

Sub-diviſion.

Wherein (not tying my ſelfe to tread preciſely in the ſteps of the former Analytis, though perhaps more Logicall and exact) for more plainneſſe of teaching, I obſerve in this verſe theſe foure things, *viz.* Firſt, who procured this calme *(the Diſciples:)* Secondly, of whom did they procure it, *of Chriſt*; *(They came to him.)* Thirdly, the effect of their comming to him; *(They awoke him.)* Laſtly, how did they awaken him, *by prayer*, the forme which they uſed, being here expreſſed,

(Lord, ſave us, we periſh.) Of which in order, for their Senſe, Doctrines, and Uſes.

I. *Part.*

* οἱ μαθηταὶ αὐτῦ. *Diſcipuli ejus.*

And his diſciples] * The word hath beene ſufficiently opened from the firſt verſe of this ſtorie, *(his diſciples followed him.)* I will not now rehearſe any thing was there ſaid, but come to raiſe the Doctrines from this place.

I *Obſerv.*

I. *Doct.*

His diſciples.] Here firſt we learne, whoſe praiers are ſo powerfull with God, for themſelves, and others; not the prayers of ſtrangers, forreiners, and enemies, but of diſciples, friends, and favourites, that follow him: *The Lord heareth the prayers of the righteous, and his eares are open to their cries* [u]: *He is nigh to ſuch as call on him faithfully: He will fulfill the deſires of ſuch as feare him; he will heare their cry, and will ſave them*, Pſal. 145. 18. It is *the prayer of a righteous man is ſo availeable*, Iam. 5. 16. *If any man be a worſhipper of God, and doe his will, him God heareth* *: Wherefore in the great calamitie and diſtreſſe of the Church, the Prophet calleth to *the meeke of the earth, to ſeeke the Lord* [x]. It was *Abraham the friend of God* [y], that prevailed ſo much with his prayer for the *Sodomites* [z]. It was his faithfull ſervant *Moſes* [a], *would not let him alone* [b], but *ſtood up in the breach, and turned away Gods anger, that he could not deſtroy the people, as he ſaid* [c]. It was zealous *Phinehas* [d], that *prayed, and ſo the plague ceaſed* [e]. It was religious *Ioſhuah*, who ſaid, that *he and his houſe would ſerve the Lord*, *Ioſh.* 24. 25. that by his prayer commanded the Sunne and Moone to ſtand in the Firmament [f]. It was fervent *Eliah*, whoſe tongue was the bridle of heaven *, opening and

Cõfirmation.

* Iohn 9. 31.

x Zeph. 2. 3.
y Iam. 2. 23.
z Gen. 18 penult.
a Heb. 3. 6.
b Exod. 32. 10.
c Pſal. 106. 23.
d Numb. 25. 13.
e Pſal. 106. 30.
f Ioſh. 10. 12.
u Frænum cœli. *Auguſt.*

and ſhutting it by his prayer [g]. It was holy *Samuel*, who by his prayer in time of wheat-harveſt, obtained ſuch a ſtrange thunder and raine [h]. It was the Church, by prayers, obtained an Angell to be ſent, who brake off *Peters* chaines, made the *Iron gate to open of it owne accord*, and delivered *Peter* out of Priſon, [i] &c. But *God heareth not ſinners* [k]; though ſuch doe *multiply their prayers, he will not heare* [l]; though ſuch *ſeeke him early, they ſhall not finde him, he will ſtand aloofe, and laugh at their calamitie* [m]: as *their prayers turne to be ſinne unto them* [n]; ſo are they *abhominable* unto God [o]. And no marvell: For *how ſhall any call on him, in whom they have not beleeved* [p]? No matter therefore whether the wicked pray or no; yea all their faſting, praying, and crying, not worth a ſtraw.

But oh yee meeke, yee true diſciples, yee that have your *hearts ſprinkled from an evill conſcience, and bodies waſhed with pure water* [r]: yee that have *cleane hands, and a pure heart* [ſ]: yee are Gods favourites, pray for a calme; yee are *the chariots and horſemen of Iſrael* [t]: *ſtand in the gap, day and night, keepe not ſilence* [u], *and give the Lord no reſt* [*], *till he have mercy on Sion.*

Secondly, obſerve, that it is in the plurall, not (*diſciple*) but (*diſciples*) not one, or two, but (as farre as may be gathered) even all of them. And great reaſon: For as the penitent theefe ſaid to his fellow, *they were all in the ſame condemnation* [x]: If the ſhip had ſunke into the waves, they had all periſhed, *Lord, ſave us, we periſh.* It is otherwiſe in many of Gods Iudgements upon the Land, as peſtilence,

[g] Iam.5.17.
[h] 1 Sam.12.17.
[i] Acts 12.7.
[k] Iohn 9.31.
[l] Eſay 1.25.
[m] Prov.1.26.
[n] Pſal.109.7.
[o] Prov.28.9.
[p] Rom.10.14.

Vſe.

[r] Heb.10.22.
[ſ] Pſal.24.4.
[t] 2 Kings 2.12.
[u] Eſay 62.6.
[*] Ibid.

2. *Obſerv.*

Reaſon.

[x] Luk.23.40.

peſtilence, famine, ſword: Some are more ſubject to the evill and miſery of ſome of theſe, than the other: The poore are moſt pinched with famine, many rich men make great gaine thereof; but the ſword doth chiefly feed on the rich: It is the rich mans wealth, maketh him a prey to the poore, hungry, ravenous ſouldier. The rich in other Countries are puniſhed with ſword, the poore in our Country, with famine and want. But ye rich men know, that this is Gods judgement for your ſinnes, as well as the ſinnes of the poore; and if not to the ſame, yet (without repentance) yee are ſubject to greater condemnation. God hath in ſtore ſuch Judgements, as may more neerely touch you.

Application. 2. *Doct.*

Vſe. Wherefore, put your necks under Gods yoke; goe to Chriſt by prayer for the poore, have compaſſion on them beyond your power, be liberall unto them, eat no pleaſant bread your ſelves, abſtaine from feaſting, that you may be better able to feed the hungry, and ſuch as are forced to faſt.

3. *Obſerv.* Obſerve laſtly, that the Diſciples, not *Peter*, *Iames*, and *Iohn*, though *counted pillars* [y], and in many things preferred before the reſt [z]; yet all goe to Chriſt to further the common good, and to helpe by prayers to procure the common ſalvation. The godly poore man is ſometimes out of heart to goe to Chriſt and pray; and the rich man deſpiſeth his prayer, as *Solomon* ſaith, *The poore mans wiſdome is deſpiſed* [a]; but know, that with Chriſt *there is no reſpect of perſons* [b]: Hee hath taught the pooreſt man that beleeveth in him, as boldly to call God his Father, as the rich: Yea, for

y Gal. 2. 9.
z Matth. 17. 1. Mar. 5. 37.
a Matth. 26. 37.

a Eccleſ. 9. 16.
b Acts 10. 34.

for their incouragement, *David* hath said, *God forgetteth not the cry of the poore* [c]: *he doth not abhorre, nor despise the low estate of the poore, nor hide his face from him, but when he crieth unto him, he heareth* [d]; *he will deliver the needy when he crieth, the poore and him that hath no helper* [e]. Let them then with good comfort pray, and let not rich men despise, but rather, by their mercifull dealing towards them, provoke them *to blesse them* [f], and pray for them: for *David* saith, *The man is blessed, that considereth the poore and needy, the Lord will deliver him in the time of trouble* [g]. Therefore *make you friends of the mammon of unrighteousnesse* [h], (saith Christ to rich men.)

c Psal. 9. 12.
d Psal. 22. 24.
e Psal. 72. 12.
f Iob 31. 20.
g Psal. 41. 2.
h Luc. 16. 9.

Vse.

If they be Disciples, intreat them to goe to Christ for you: Yea though you have never so great a measure of Knowledge, Faith, Zeale, and Godlinesse your selves, yet may you reape benefit by the poorest and meanest in *the houshold of faith* [i]. Yea *S. Paul* himselfe did often very instantly crave the prayers of all those to whom he did write, whether great or small, poore or rich [k]; and hoped to finde much good from such prayers [l]. So much for the first part, *viz.* the persons procuring this calme *(his Disciples.)* Now secondly to whom goe they? where doe they seeke it?

Prevention.

i Gal. 6. 10.
k Rom. 15. 30. Eph. 6. 18.
l Philip. 1. 19. Philem. 22.

To him] That is, to Christ, their Lord and Master. The Heathenish Mariners in *Ionahs* storme, did *cry every man to his god* [m]. In nothing were the Gentiles more sottish, than in this, the multitude of gods and goddesses, and ascribing particular tutelar gods to particular places: *Babylon* had *Belus*; *Egypt*, *Isis*;

2. *Part.*

m Ionah 1. 5.

Iſis; *Athens* had *Minerva*; and *Epheſus*, *Diana*: the *Caldeans* had *Baal*; *Sidonians*, *Aſhteroth*; *Ammonites*, *Moloch*, or *Milcom*; *Moabites*, *Chamos*; *Syrians*, *Rimmon*; and the *Philiſtims*, *Dagon*. Yea the Elements had their ſeverall gods, to rule over them: As the Heaven had *Iupiter*; the Aire, *Iuno*; the Sea, *Neptune*; and Hell, *Pluto*. The times of the Yeere had alſo their gods: As *Maia* and *Flora* of the Spring; *Ceres*, of *Autumne*. *Pan* was the god of Shepherds; *Æolus* of Winds; *Apollo* of Fruit; *Bacchus* of Wine. *Smiths* had *Vulcan*; *Phyſitians*, *Æſculapius*; *Souldiers*, *Mars*; yea and Harlots had *Venus*. Yea for every purpoſe, and occaſion; yea every ſickneſſe, or diſeaſe, they had a god to call upon. Alas, to what purpoſe ſhould I fully diſcover the madneſſe of the Papiſts, who in this (if it were poſſible) outgoe the Gentiles, having for every Country, Place, Calling, Creature, Diſeaſe, ſome Saint, or other, to call upon? Our Diſciples are better taught (Poperie was not then hatched, nor this point of Invocation knowne in the Church for 300 yeeres after; for it was 300 yeeres after Chriſt, that the Fathers uſed this Argument againſt the *Arrians*, Chriſt is invocated, therefore Chriſt is God) they doe not in this ſtorme call upon *Æolus*, or *Neptune*; Saint *Nicholas*, or *Chriſtopher*: no, nor *Noah*, *Moſes*, *Ionah*, or any other, who had beene in danger of Seas, and waters before; but they come to Chriſt the true and only Lord of Sea, and Land, and all.

Vſe. Whoſe example let us follow. To pray to any other, than the true God, hath no commandement, commen-

commendation, promise, nor warrantable example, in all the Scriptures of God. To pray to dead Saints, is a dishonour to the living God; and as great offence to make a new, as to denie the true God. God hath commanded, *Call on me in the day of thy trouble* [n]: Christ hath taught us to pray, *Our Father which art in heaven* [o]: *David* renounced all other, *Whom have I in heaven, but thee* [p]? Who are *Peter*, or *Paul*? *Samuel*, or *Moyses*? *Gabriel*, or *Michael*? or the Virgin *Mary* her-selfe, though more excellent than they all? yet who are any or all of these, that we should give them divine honour of Adoration, Invocation, or Intercession *? Nay, howsoever the Papists doe plead it as a matter of honour, and say, in denying this, we dishonour the Saints: it is not so; we give to the blessed mother of God, and all the glorified members of Iesus Christ, all honour bounded with modestie and sobrietie; and never any learned Protestant did with tongue, or pen, out of Pulpit, or Presse, once touch the hem of their garments, to deprive them of the least reverence, which the word of Truth hath taught us to give; and specially consisteth in thankfull commemoration, and carefull imitation of their renowmed vertues †: but to pray unto them in our wants, and necessities, is to give them such honour as is due unto God: And if *Olympias* the Mother of *Alexander* the Great, wrote to her sonne, when he stiled himselfe, the sonne of *Iupiter*, not to doe it, for feare of procuring the envie and displeasure of *Iuno*; I dare say, it is a matter not only displeasing to God, but to the Angels and Saints

[n] Psal.50.15.
[o] Matth.6.9.
[p] Psal.73.25.

* See *Turseline* of the Lady of *Lauretto*, and *Carolus Scribonius amphitheatr. Iesuit. Prevention.*

† Mr. *Perk.* Treat. of divine worship, T.1. p.702. and Refor. Cath. p.603. & 677.

Saints themſelves: Did an Angell here on earth, refuſe that *Iohn* ſhould bow the knee of his bodie to him, and charge him, *See thou doe it not, I am but thy fellow-ſervant, worſhip God* [q]; and will they be contented now that the knees of mens hearts be bowed, and prayers powred out unto them? No, no, if it were poſſible for them to heare ſuch unlawfull prayers of men, they would with both hands (as we ſay) put them from them, and labour to purge themſelves, *Not unto us, Lord, not unto us, but to thy Name, be ſuch honour aſcribed* [r]. Shall prayer, which one (of their beſt* Writers) ſaith, doth comprehend the whole worſhip of Religion and Piety, ſhall this be given to creatures? Oh keepe your ſoules unſpotted of ſuch a ſinne: when yee pray, pray as the Diſciples here by their examples have taught you, pray unto God, who only is able and willing, to heare and helpe you.

[q] Rev.22.9.

[r] Pſal.115.1.

* *Pined. in Iob. cap.16.verſ.18.*

3. *Part.* Thirdly, what doe they, being come to Chriſt? doe they ſit, leane, or lie downe, and diſpoſe themſelves to ſleep with him? No, but as in the ſtorme, the Ship-maſter awakened *Ionah*; ſo in this ſtorme the diſciples awakened Chriſt: or, (as the word ſignifieth) they raiſed him up †. Yea the word in many places is uſed, where mention is made of the reſurrection; as, *Deſtroy this Temple, and in three dayes I will raiſe it up* [s]: and, *Many bodies of Saints which ſlept, aroſe* [t]: and, *If Chriſt be riſen from the dead, how ſay ſome among you, there is no reſurrection of the dead* [u]? In which, and many other places, and ſpecially in that Chapter to the Corinthians, the word of my Text is uſed, and not improperly:

† ἤγειραν, *ſuſcitaverunt.*

[s] Iohn 2.19.

[t] Matth.27.52.

[u] 1 Cor.15.12.

improperly: for what is deep, faſt and ſound ſleep, but the image, and brother of death? Now Chriſt was in a faſt or dead ſleep (as we have heard) and therefore the Diſciples are ſaid, to raiſe him, as it were, from the dead.

Lit. Obſerv.

For the letter, it is probable, that they awakened him very turbulently, and irreverently, for their feare was great, and faith ſmall: Their words (as we ſhall heare) bewrayed a great deale of paſſion; and as death is of all feareſuls the moſt fearefull to nature, ſo doth it diſpenſe with ceremonies, and complements, and take away all reſpect of perſons. What are the clamours, vociterations, and curſitations of men in perill of drowning? We need not inquire of *Seneca*, *Virgil*, *Ovid*, and other Heathen, for the Pſalmiſt witneſſeth, ſaying, *They are even at their wits end, and cry to the Lord in their trouble* *: and in *Ionahs* ſtorme, the Mariners being afraid, *cried every one to his god, and caſt out their wares* x. Howſoever then, at other times, the Diſciples carried themſelves in words, deeds, and geſture, humbly, dutifully, courteouſly, yet feare of death now made them forget themſelves, and offer violence with tongue and hand, they cried with their tongues, and at leaſt jogged him with their hands, never ceaſing till they had awakened and raiſed him. But I leave the letter. The word being fully opened, in myſterie, affordeth us two ſingular and uſefull inſtructions, and ſpecially for theſe times: the former from the Diſciples awakening; the latter from the Maſter awakened: in them importunitie, in him opportunitie. They awaken

* Pſal. 107.27.

x Ionah 1.5.

awaken him ſuddenly ; hee awakeneth ſeaſonably: they awaken him violently; hee awakeneth voluntarily.

For the firſt:

2. Doct. From this Example of the Apoſtles wee learne to be importunate with God in our praiers, and never give over till we do awaken him, and that he doe heare, ariſe, and helpe us : Chriſt is faſt on ſleepe, the diſciples come unto him; and the leſſe he ſeemeth to heare or regard, the more doe they cry, and never give over till they awaken him.

Cõfirmation. This doth the Prophet require ; *Yee that make mention of the Lord, keepe not ſilence, and give him not reſt, till he eſtabliſh and make Ieruſalem a praiſe in the earth* [y] : Chriſt biddeth vs *aske, ſeeke, knocke* [z] ; Yea and commendeth ſuch as *offered violence to the kingdome of God, and tooke it by force* [a]. Where he ſpeaketh not of any corporall or naturall, but of a ſpirituall force; and the ſtrength of the ſoule ſpecially conſiſteth in two things (as the hands therof:)

[y] Eſay 62. 6, 7.
[z] Matth. 7. 7.
[a] Matth. 11. 12.

Illuſtration. *1. Faith.* Firſt, in Faith, which laieth hold on all the promiſed mercies and goodneſſe of God, and will not part with them, or let goe ; as *Iob* profeſſed, *Though the Lord ſhould kill mee, yet will I truſt in him* [b].

[b] Iob. 13. 15.

2. Prayer. The ſecond, is fervent Praier, which (as it were) ſtriveth with God, breaketh open the doore of heavenly treaſures, and enricheth it ſelfe with what it wanteth: So the Apoſtle requireth the *Romanes to continue inſtant in prayer* [c] ; Yea, *that they would ſtrive together with him in prayers to God for him* [d].

[c] Rom. 12. 12.
[d] Rom. 15. 30.

Examples. Thus did *Iacob*, he wreſtled with God, and would not

not let goe his hold, till the Lord bleſſed him, though he received a blow which lamed him; yet hee would have a bleſſing, though it coſt him a limbe [e]; he wept and made ſupplication, and by his ſtrength had power with God [f]. *Moſes* ſo encountered God with his praiers, that *Hee intreated him to let him alone* [g]: And the woman of *Syrophœnicia* would take no nay, but in the end overcame and received both commendation and reward; *Oh woman, great is thy faith, be it unto thee even as thou wilt* [h]. *Dixeris, niſi accepero non recedam: prorſus accipies. Chryſoſt.*

e Gen. 32. *penult.*
f Oſe. 12. 3.
g Exod. 32. 10.
h Matth. 15. 28.

If we make application, whatſoever our owne eſtate be, yet the Church of God ſtandeth in need of our beſt praiers; our brethren in *France* and *Germanie* are vnder the firie triall; how calme ſoever our Sea be, there is a great ſtorme in theirs, and the ſhip even covered with waves, and Chriſt faſt on ſleepe. Oh that he would ariſe, as *David* praied, *Let God ariſe, and let his enemies be ſcattered, let them alſo that hate him flie before him, as ſmoake is driven away, &c* [i]. Yea, oh that he would but awake*, yea lift up his eye-lids, and but looke at his enemies, as ſometimes he looked vpon the hoaſt of the *Egyptians*, thorow *the fierie and cloudie pillar, and then all the hoaſt of the Egyptians was troubled* [k]. But alas no marvell that the Lord ſleepeth, and (as it were) void of ſenſe and care, ſuffer all to goe to wrecke and ruine, ſeeing we doe not awaken him with our praiers: the moſt pray not at all; others, though ſaying often the Lords praier, or ſome other, yet know not what they aske; and the beſt pray negligently

Application.

i Pſal. 68. 1.
* Pſal. 44. 23.
k Exod. 14. 24.

gently and coldly, & if they *come neere to God with lips, yet the heart is farre off* [l]. Their praiers are but the labour of lips, without fervencie of spirit, earnest intention and contention of the soule; our bodies in Church, our mindes at home; Gods Altar is without fire, prayers without heat; tongue and heart are strangers, the one knoweth not what the other is doing. Whereas he would have his blessings (as it were) wrung out of his hands by spirituall violence: a sluggish and drowsie praier getteth nothing [q], it is no better than babbling [m].

l Esay 29. 13.

q *Ignavis precibus repugnat.*

m Matth. 6. 7.

Vse.

Oh would you be glad to see a calme? Goe to Christ by praier; pray, pray, pray, for the peace of *Ierusalem*. Many cannot otherwise helpe the Church, but none so poore that cannot this way, as I have lately shewed; and be bold suiters, God delighteth in an holy instancie and importunitie; hee hath taught it by the example of a man comming to borrow bread of his friend at midnight [n]: and by the parable of the wicked Iudge, being overcome by the importunitie of the poore widow [o]; yea sometimes the Lord maketh as though he did not heare, and doth purposely deferre to helpe, because he would set an edge on our desire, and provoke us to pray more instantly and fervently: So he suspended the *Syrophanicians* suit, as it were, to hold her long in his companie, his eares being more delighted to heare her redoubled obsecrations, than the sweetest instrument of Musicke; it tried faith, won a soule, occasioned a miracle. Wherefore the Apostle requireth so often, not onely that we pray, but that *wee pray continually* [p]; and

n Luk. 11. 8.

o Luk. 18. 1, 5.

p 1 Thess. 5. 17.

and that *wee be instant* [q]; *and labour in them* [r]; and that *wee watch in them* [s]. If ever wee will awaken Christ by praier, wee must watch in them our selves, a sluggish praier doth but lull him on sleepe. And herein many come justly to be taxed and reproved, for either they pray of custome and fashion without any sense; or no sooner have kneeled down & lifted up hands and eyes to heaven, but forthwith if they go so far, (as if they were asleep, or in an heavy slumber) they have forgotten before whom they have presented themselves, and what is the thing they have in hand; or if for a while they hold out well, yet by and by they will suffer Satan to carrie away their mindes and set them on other things. The Disciples did not so here, and dost thou thinke to awaken God when thou callest on him with yawning, halfe asleepe, halfe waking? Or dost thou thinke to obtain any good blessing at Gods hands, by a cold, sluggish and drowsie praier? No, no, as the praier of faithfull fervencie is an excellent service to God, both exceeding pleasing and available to bring downe many blessings from the Lord, &c. So, an idle perfunctorie praier is exceeding displeasing and taking of his name in vaine, and only mightie to pull downe curses. Oh pray then, but take heed how you pray, be fervent in praier, and put up your supplications with sobs, sighs, grones, teares, and all earnest intention of soule and bodie. Double, treble, yea multiply your praiers and supplications for your selves, and for his people, vncessantly importune him; and as *Moses*, *Nehemiah*, and *Daniel*, urge his mercies,

[q] Rom. 12. 12.
[r] Rom. 15. 30.
[s] Coloss. 4. 4.

Reprehensio.

compaſſions, promiſes, glorie, blaſphemie of enemies, &c. Oh this is the way to awake him; but cold ſuters prove cold ſpeeders.

Direction.

And becauſe (though the ſpirit be willing, yet) the fleſh is weake [t]; even *Moſes* his hands grew wearie [u]; as hee had *Aaron* and *Hur* to helpe to ſtay them up; ſo quicken thy ſpirit by faſting and meditation: and therein conſider, both how happy thou art, if God heare and grant thee thy bleſſing thou deſireſt; and how exceeding miſerable and wretched thou art, if he deny thee. It is a true Proverb, *That life is ſweet*, and no marvell, for it is the greateſt bleſſing unto man, and whereon all earthly bleſſings have ſo farre their dependance, as it ceaſing, all they alſo ceaſe to be the Diſciples: conſidering their life and all earthly happineſſe was now at ſtake; if the ſtorme ceaſe, they ſhall arive at the haven where they would be, and enjoy many comforts; but if the ſhip ſinke, they drowne, and then farewell life and all earthly good; this maketh them come to Chriſt, and in this needfull time ſo importunately awaken him.

t Matth. 26. 41.

u Exod. 17. 12.

2. *Doct.*

Secondly, obſerve in Chriſt awakened, opportunitie in helping; though he ſlept ſoundly, and long, yet he awakeneth in good time, to rebuke winds & ſeas; though he ſuffer great danger to be threatned, and his diſciples are exceedingly afraid, yet he ſuffereth no hurt to be done, in good time he awaketh and all is well. Which teacheth us, that howſoever it pleaſeth God, many times to turne the deafe eare to the prayers of his children, and to delay, and deferre to helpe them, and let things come into deſperate

rate extremitie, (for the triall and exerciſe of their faith, hope, patience, and godlineſſe; and that his bleſſings, when they doe come, may be the more welcome, and thankfully received, and he the more honoured, and his glory ſeene) yet he never failed, nor will faile in his good time, to awake, heare, and helpe.

He was on ſleepe, when his people were in ſuch diſtreſſe at the Red-ſea banke, that they thought on nothing but graves, and where to be buried: but hee was awake, when hee looked on the hoaſt of the *Egyptians*, out of the *fiery* and *cloudy pillar*; when *the waters returned*, and *drowned them all*, there was not one of them left; and then his people *praiſed God on the drie land* *. He was aſleepe when *Samaria* was beſieged, and there was ſo great a famine, that *an Aſſes head was ſold for foureſcore peeces of ſilver*: but he was awake, when he ſtrucke the *Syrians* with feare, and made them flie, and crie, and leave ſuch plentie in their campe, that *a meaſure of fine flower was ſold for a ſhekel, and two meaſures of barley, for a ſhekel*; *then ſaid the Lepers, This is a day of good tidings, and doe we hold our peace* [x]? God was aſleepe when Ieruſalem was beſieged, and *Rabſhekah* ſo railed on the living God, and thoſe that truſted in him: but he was awake, when he ſent an Angell, *who in one night deſtroyed an hundred, foureſcore and five thouſand of them* [y]. He was on ſleepe, when there came ſuch a multitude againſt *Iehoſhaphat* and *Iudah*, that he confeſſed, *We have no might againſt this great companie, neither know we what to doe?* But he was awake, when they deſtroyed one another, and

Examples.

* Exod. 14. 15, &c.

x 2 King. 5. 25. 6. 16.

y 2 King. 18. 19. 19. 35.

Gods people in the valley of *Berachah* bleſſed God, ſaying, *Praiſe yee the Lord, for his mercy endureth for ever* [z]. He was aſleepe, when *Haman* obtained a Decree, that all the Iewes ſhould be deſtroyed; oh then was *Shuſhan* in perplexitie: but he was awake, when by meanes of Queene *Heſter*, that Decree was made void, *Haman* and his ſons hanged, many of the people of the Land became Iews, and they celebrated daies of feaſting and joy [a].

[z] 2 Chron. 20. 12. 26.

[a] Eſther. 3. 5, 6, 7, &c.

Vſe.

Oh then, let Gods people in all their diſtreſſes ſo plie God with their prayers, as yet with patience to wait his good leaſure for deliverance: all times and ſeaſons are in his hands, and hee knoweth beſt when to helpe; only be aſſured, hee will not oversleepe himſelfe, but *awake as one out of ſleep, and as a Gyant refreſhed with wine, he will ſmite his enemies in the hinder parts, and put them to a perpetuall ſhame.* *Pſal.* 78. 65. Never any truſted, and waited on him, and were aſhamed. *O Lord* (ſay his people) *wee have waited for thee, in the way of thy judgements* [b]. And marke the iſſue; *Loe, this is our God, wee have waited for him, and hee hath ſaved us* [c]. Oh then, wait, wait on God, *Even as the eyes of ſervants and hand-maids, wait upon the hands of their maſters and miſtreſſes, ſo in all diſtreſſes, let us wait upon God, till he have mercie upon us* [d]: For, *bleſſed are all they that wait for him* [cc].

[b] Eſay 26. 8.

[c] Eſay 25. 9.

[d] Pſal 123. 3.

[cc] Eſay 30. 18.

Reprehenſion.

And here give me leave to reprove a common fault amongſt men, who take upon them to preſcribe the Lord when he ſhall helpe; and if they be not heard by and by, and their haſtie deſires be not ſatisfied, they grow impatient of delay, and ſay with

with the King of Israels messenger, *What should I wait for the Lord any longer* [c] ? If he will sleepe, let him sleepe. If they have prayed once or twice, and be not heard, they fling away in a chafe, make shipwrack of patience, forfeit their confidence in God, rely upon other meanes, yea seeke to the Devil and his instruments. Yea even Gods owne children, do sometimes grow impatient, and doe wonderfully bewray their infirmitie in this kinde, not only murmuring inwardly in their soules, if they lye long under some great affliction, and have powred out their suits unto God, for ease, comfort, and deliverance; but also speaking unadvisedly with their lips; Alas, I have many times called on God, and made mine humble suit unto him for comfort, but I finde none, the Lord seemeth to hide his face from mee, to turne the deafe eare: What would you have me to doe? I am cleane out of heart, weary of praying; I feare me, the Lord is angrie with me.

[c] 2 King.6.ult.

Oh let us labour to strengthen our selves against this weaknesse, *in patience possesse our soules* [f]: *The vision is for an appointed time, though it tary, wait for it, it will surely come, and will not tary* [g]; *Yet a little while, and he that shall come, will come, and will not tarie. Heb.*10.37.

Exhortation.

[f] Luke 21.19.

[g] Hab.2.3.

Iacob wrestled long, and was almost out of breath, yea received a blow, whereon hee halted all the daies of his life; yet at last *received a blessing* [h]. The woman of *Canaan* received many a checke; yet at last obtained her desire, and wrought a miracle by the force of her prayer, saying to the eares and mouth of her Redeemer, *Ephata*, be yee opened, so

Examples.

[h] Gen.32.28.

they were; and he ſaid, *Oh woman, great is thy faith, be it unto thee even as thou wilt* [i]. The ſtorme holdeth on, that they are in exceeding perill, and like all to be loſt and periſh, but at laſt, and in good time, Chriſt awaketh. I ſay then with *David*, *Wait on the Lord, and he ſhall ſtrengthen thine heart, wait I ſay on the Lord* [k]. So I proceed to the laſt part, in the procuring of this calme, *viz.* their prayer, in theſe words expreſſed.

i Matth. 15.28.

k Pſal. 27. *ult.*

4. *Part.*

Lord, ſave us, we periſh.] In the hiſtory of *Ionah* we reade, that in the ſtorme, the ſea by no meanes could be calmed, or the Mariners ſafe, till *Ionah* was caſt into the ſea [l]. Howſoever *Ionah* was a figure of Chriſt *in his buriall* [m]; yet not in his drowning. As Saint *Paul* ſaid of the ſhip-men (ſeeking under a colour to eſcape) *Except theſe abide in the ſhip, yee cannot be ſaved* [n]: ſo I ſay, Except Chriſt abide in the ſhip, they cannot be ſaved. Thoſe Kings, Princes and Governours, who upon the ſtorme, goe about to caſt Chriſt, and his Goſpell, and thoſe that profeſſe it, over-boord, take the only courſe to ruine their ſtate. Theſe Diſciples were wiſer than ſo, they lay not hold on Chriſt, to caſt him into the ſea, but ſeeke to awaken him by prayer, *Lord, ſave us, we periſh.* Whenſoever any ſtorme ariſeth in Church, Common-wealth, or ſoule, they are ſafeſt, that cleave faſteſt to Chriſt, for he is the *Saviour of all, and ſpecially of them that beleeve* [o].

l Ionah 1.12.

m Matth. 12.40.

n Acts 27.31.

o 1 Tim. 4.10.

Euangeliſts compared.

Now let us in the firſt place, compare the three Euangeliſts, who doe record this ſtory; wherein three things offer themſelves to be obſerved.

Obſerv. 1.

Firſt, the forme and manner of phraſe is varied. Our

Our Euangeliſt expreſſeth it in the forme of an humble prayer, *Lord, ſave us, we periſh*; but *S. Marke* layeth it downe in manner of an angrie and pettiſh expoſtulation, *Maſter, careſt thou not that wee periſh* [p]? The very ſame manner of phraſe that *Martha* alſo uſed, when ſhee complained of her ſiſter, *Lord, doeſt thou not care, that my ſiſter hath left me to ſerve alone* [q]? The ſame alſo that *David* uſed, *Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy cleane gone for ever? doth his promiſe faile for evermore? Hath hee forgotten to be gracious? and wil he ſhut up his louing kindneſſes in diſpleaſure* [r]? Yea, and all the people of God; *Vp Lord, why ſleepeſt thou? awake, and be not abſent from us for ever* [ſ]: And againe, *Why withdraweſt thou thine hand, why pluckeſt thou not thy right hand out of thy boſome* [t]?

[p] Marke 4.38. διδάσκαλε οὐ μέλει σοι ὅτι ἀπολυμέθα; *Magiſter, non cura eſt tibi? non ad te pertinet?*

[q] Luke 10.40. κύριε οὐ μέλει σοι; *Domine, non curæ eſt tibi?*

[r] Pſal. 77.7.

[ſ] Pſal. 44.23.

[t] Pſal. 74.11.

O Lord, how great is the weakneſſe of Gods people! How great their boldneſſe, that being but wormes, and duſt and aſhes, they dare ſo ſpeake to the eternall Maieſtie! even quarrell with him, that is able to deſtroy both body and ſoule. *David* acknowledged, *it was his infirmitie* [u]: It was theſe diſciples infirmity, it became them well to pray, but very unſeemely, yea and dangerous, to expoſtulate and conteſt with Chriſt. Let us ſtrive to follow them in that which is good, and leave them in that which is evill.

Admiration.

[u] Pſal. 77.10.

Secondly, whereas our Euangeliſt hath it but ſingle, *Lord, ſave us*; Saint *Luke* expreſſeth it with a double appellation, or with ingemination of the title, *Maſter, Maſter*, which intendeth their earneſtneſſe and fervencie in prayer. Third-

Obſerv. 2.

Obſerv. 3.

Thirdly, they doe greatly vary the title which they give him; yea the three Euangeliſts doe uſe three ſeverall titles, which (though the Latine and our Engliſh expreſſe not) are very ſignificant and emphaticall in their originall proprieties; *S. Markes* title is, Διδάσκαλε, which in Engliſh ſignifieth a Teacher of letters, manners, or any Art "; in relation whereunto, they were called diſciples, ſcholars, or learners. A reverend title, which they often gave him, and he aſſumed; *Yee call me Maſter, and ſay well, for ſo I am* *; and preſſeth the uſe of it; *the diſciple is not aboue his Maſter* x. Saint *Lukes* title is, ἐπιστάτης, which ſignifieth in Engliſh a Defender, a preſent Helper "; ſuch as in times of warre, are ſworne brethren, to live and die together, *commiles, ſuccenturiatus*; and in times of peace, Guardians of infants. Shepherds have the ſame title, who are defenders of their flockes *; and *Ariſtotle* calleth Magiſtrates ſo, who are to defend their ſubjects from wrongs or hurts †. A ſweet title this is; for how ſafe are they, whoſe defender the Lord is?

" Διδάσκω: *doceo.*

* Iohn 13.13.

x Matth. 10.24.

" ἐφίστημι: *ſiſto juxta*: ἐπιστάτης, *idem quod* ἐπιμελητής.

* ἐπιστάτα ποιμνίων: *Sophoc. in Ajace.*

† *Ariſtot. polit. lib. 4. cap. 15.*

The title in the Text is, Κύριε, which ſignifieth power or might: Anſwerable to that glorious *Tetragrammaton, Iehovah*, which the *Septuagint* conſtantly tranſlate thorowout the old Teſtament, in this word, an eſſentiall title, and in the Hebrew, not given to any, but the true God; and this in the Greeke is the moſt common title Chriſt had, and by him acknowledged; *Yee call mee Lord, and yee ſay well, for ſo I am* y.

y Iohn 14.14.

The titles well conſidered, afford two waightie Argu-

Arguments or Reasons, why they pray to him, and he is to heare and helpe them. In that he is their Teacher and Defender, sheweth his willingnesse: for will such an one suffer his Scholars and Pupils to perish? In that he is Lord and *Iehovah*, he is able to deliver them: So they pray unto him with Confidence, because he is their loving Master and Defender: And with Reverence, because he is their Lord and God. In that he is their Master, they pray in love; in that he is their Lord, they pray in feare: Hee being their Master, they are not *timidi*, overfearefull: He being their Lord, they are not *tumidi*, over-bold: but pray with love and reverence, as *David* counselleth, *they rejoyce with trembling*. So much for the Observations inlightning the Text; and arising from comparing of the Euangelists.

Division.

Now for our more orderly proceeding, note, in this their prayer, two parts, *viz.* First, a Petition, [*Lord, save us.*] Secondly, a Reason, taken from their great jeoperdie [*we perish*] *q. d.* Lord save us, for we are in danger now to be drowned. Of the Petition, first generally, and then particularly.

1. *Part. Sense.*

The words are cleare and plaine for their sense. Only by the way note in one word, that *to save* (in a strict sense) is properly to deliver from the guilt and punishment of our sinnes, as the Apostle saith, *There is no other name wherby to be saved* [z]: & this is the Reason why Christ was called *Iesus* or *Saviour*, because *he saveth his people from their sinnes* [a]. But in a larger sense, it signifieth to preserve from some bodily hurt; and this appertaineth to Christ also, in which respect, hee is called *the Saviour of all men*;

[z] Acts 4.12.

[a] Matth. 1.21.

men [b]; that is, in regard of this preſent life, as Saint *Ambroſe* expoundeth it [cc]; *For in him we live, move, and have our being* [c]; without whoſe good pleaſure, *not an haire can fall from our heads* [d]; yea, *He ſaveth both man and beaſt* [e]: Or, as our laſt Tranſlators more fully expreſſe the ſenſe, *Hee preſerveth both man and beaſt*, and that is the ſenſe of this place: Lord ſave us, Lord preſerve us from theſe raging waves which threaten imminent death unto us. So much be ſaid for opening the ſenſe of this their Petition.

[b] 1 Tim. 4. 10.
[cc] *Quantum ad præſentem vitam. Ambroſ.*
[c] Act. 17. 28.
[d] Matth. 10. 30.
[e] Pſal. 36. 6.

1. *Gen. Doct.* Hence firſt in generall, we learne, that affliction, diſtreſſe, and perplexitie, is the beſt ſchoole-maſter or miſtreſſe of prayer [cc]. Which thing the Prophet teacheth from his owne experience; *Lord, in trouble have they viſited thee, they powred out a prayer, when thy chaſtening was upon them; like as a woman with childe, that draweth neare the time of her deliverie, is in paine, and crieth out in her pangs, ſo have we beene in thy ſight, O Lord* [f]. And another Prophet ſaith, *In time of trouble they will ſay, Ariſe and ſave us* [g]. Yea, God himſelfe hath ſaid, *In their afflictions they will ſeeke me early* [h]. Wherefore *David* prayeth for his enemies good, in this forme, *Fill their faces with ſhame, that they may ſeeke thy name, O Lord* [i]. Let *Moſes* ſee the people of God in great danger, and then he will *crie to the Lord* [k]. Let *Annah* be barren, and *Peninnah* checke her and provoke her, and then ſhee will *weepe, and powre out even her ſoule in prayer* [l]. Let God turne away his face from *David*, and he will *get unto his Lord right humbly* [m]. Yea, if hee come into the deepes, hee will

[cc] *Neceſſitas, or and: magiſtra.*
[f] Eſay 26. 16.
[g] Ierem. 2. 27.
[h] Oſe. 5. *ult.*
[i] Pſal. 83. 16.
[k] Exod 14. 15.
[l] 1 Sam. 1. 6, 15.
[m] Pſal. 30. 8.

will *crie unto God* [n]: Let *Ionah* be cast into the sea, and devoured of a Whale, and he will *pray out of the fishes belly; and crie, by reason of his affliction* [o]: Let the woman of Canaans daughter be grievously vexed with a Devill, and shee will *pray to Christ*, yea *follow after him, and take no deniall* [p]: Let there arise a storme, that the Disciples are all like to be drowned, and then you shall heare their prayers, *Lord, save us*, &c. Let *Pharaoh* be plagued, and if he cannot pray himselfe, he will *intreat Moses and Aaron to doe it for him* [q].

[n] Psal. 130. 1.

[o] Ionah 2. 1.

[p] Matt. 15. 22, 27.

[q] Exod. 8. 8.

And surely (amongst others) this is one singular benefit of affliction, that it provoketh prayer, than which, there is nothing more pleasing to God, or profitable to our selves; yea this is not the least benefit, from the great troubles which have befallen the Church and people of God, that God hath received many a sigh, sob, groane, teare, and prayer; which else he had not knowne.

Vse.

Well, if Affliction be the Mistresse of Prayer, surely never were Gods people more taught to pray, than in these daies; such warres, and rumours of warres, troubles, distresses, perplexities on everie side; *Oh pray for the peace of Ierusalem* [r].

[r] Psal. 122. 6.

Application.

But alas, herein we are generally too cold and negligent; how are publike humiliations and solemne assemblies, in fasting, weeping, mourning, and confessing of sinnes laid aside, and as it were worne out of date? How justly may God complaine of us, as sometimes he did of his owne people; *I called to fasting, weeping, mourning, baldnesse, and girding with sack-cloth: But behold joy and gladnesse,*

nesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine: Let us eat and drinke, for to morrow we shall die [t]: Or who in private is so affected with the calamities of their brethren, as feelingly and fervently to pray for them, in the words of my Text, *Lord, save them?* No, no, in stead of fasting and praying, we feast and play, we wanton and riot it still; we thinke our selves out of danger, in sure harbour, and are therefore senslesse of the miseries of our brethren, few as they ought doe pray for them; a sinne which once God threatned, *This is revealed in mine eares; surely this iniquity shall not be purged from you till yee die, saith the Lord God of hoasts* [t]. Oh arise and call upon God, in this troublesome time, that we perish not.

[t] Esay 22.12.

[t] Esay 22.14.

2. *Gen. Doct.*

Secondly, hence we may learne, how powerfull even a short prayer is with God, so it be fervent; yea therfore short prayers commonly most powerfull, because commonly most fervent [x]: The counsell of *Salomon* is, *Let thy words be few* [u]: The counsell of *Iesus the son of Syrach* is, *Make not much babbling when thou prayest* [*]: Yea, *Iesus the Son of God*, and wiser than *Salomon*, biddeth, *When we pray, to use no vaine repetitions* [z].

[x] *Brevis oratio penetrat Cælum.*

[u] Eccles. 5.1.

[*] Ecclus. 7.14.

[z] Matth. 6.7.

Prevention.

In all which, long prayers are not simply forbidden, discommended or disgraced, so they be with fervencie of spirit, and without opinion of being heard for much babbling sake: *A great part of the day at a publike fast was spent in prayers, and confession of sins* [y]: And though our Saviour Christ many times were very briefe, yet *he spent whole nights in prayer* [z]; And a large Chapter is but one of his prayers;

[y] Nehem. 9.3.

[z] Luke 6.12.

prayers [a]; therefore most sweet and powerfull are the long prayers of Gods people, when time, place and occasion serve; but because even *Moses his hands grew heavie* [b]; and though *the spirit be never so willing, the flesh is weake* [c], and quickly dulled and distracted, and no prayer is further heard, or pleasing to God, than it is fervent; therefore the Scripture prayers, which have most prevailed with God, are most short; and but as holy ejaculations: *Moses* [*cried*] but spake never a word [d]: *Annah powred out her soule*, and wept sore, but spake not [e]: The prayer of the Leper was, *Lord, if thou wilt, thou canst make me cleane* [f]: The prayer of the blind men, *O Lord, Sonne of David, have mercy on us* [g]: The prayer of Christ for himselfe; *Father, if thou wilt, let this cup passe from me*; and againe the same words [h]; and for his enemies, *Father forgive them, they know not what they doe* [i]: The prayer of the Publican, *God be mercifull to mee a sinner* [k]: The prayer of the father of the licke childe, *Lord helpe mine unbeleefe* [l]: The prayer of the penitent theefe, *Lord remember me when thou commest into thy Kingdome* [m]: The prayer of Saint *Stephen* for his persecutors, *Lord lay not this sinne to their charge* [n]. The prayer of the Disciples here, because the time was short, death at hand, place inconvenient, and distractions many, they beg all, in a few words, and couch a great deale of devotion in a little roome; *Lord, save us, we perish.*

All which I observe, for the speciall comfort of such as mourne in their soules, because of their want in this kinde, and are much assaulted with this

[a] Iohn 17.
[b] Exod. 17. 12.
[c] Matth. 26. 41.
[d] Exod. 14. 15.
[e] 1 Sam. 1. 15.
[f] Matth. 8. 2.
[g] Matth. 20. 31.
[h] Matt. 26. 39. 44.
[i] Luke 23. 34.
[k] Luke 18. 13.
[l] Marke 9. 24.
[m] Luke 23. 42.
[n] Acts 7. *ult.*

Vse.

this temptation, that they cannot pray, and therefore cannot be Gods children, becauſe they have not Gods ſpirit. Indeed, the Spirit of God is called *the ſpirit of ſupplication* [o]; and it is an excellent gift of the Spirit, and much to be deſired, whereby a man or woman, (when times, places, and occaſions ſerve) are able to lay open their wants, and (in Scripture phraſe) to expreſſe their deſires; but yet the Apoſtle ſaith, *The Spirit doth helpe our infirmities with ſighes and grones which cannot be expreſſed* [p]; yea if thou canſt ſay no more, but as thou haſt heard, *Lord ſave us, Lord have mercy, Lord remember, Lord helpe mine unbeleefe*; if faithfully and fervently, theſe are moſt powerfull prayers with God: yet ſtrive to increaſe in this grace, for God may accept at the beginning, what he will not afterwards be content withall: yea, whoſoever uſeth this gift aright, ſhall doubtleſſe finde a gracious increaſe therein. And ſo much be ſaid of the petition in generall: now let us view it more particularly.

o Zach. 12. 10.

p Rom. 8. 26.

Particular obſervations.

It is ſhort, and in moſt languages that I know, hath but three words, I ſay (in moſt) for ſuch is the elegancie of the Hebrew Language, affixing the Pronounes, that in it here are but two †; yet in Greeke, Latine, and Engliſh, three *. Which three words containe ſo many vertues in this, and in all godly compoſed prayers: The firſt noteth the partie, to whom all prayers are to be made, *(Lord.)* The ſecond, the bleſſing they crave, *(ſalvation.)* The third, communitie and love, *(us) Lord ſave us.*

† Thoſe *Hignum Adoni.*

* Κύριε, σῶσον ἡμᾶς. *Domine, ſalva nos.* Lord, ſave us.

For

For the first, they pray to the Lord, not to the Lady: to change the Gender is Popish wickednesse. A Reverend Bishop* hath truly observed, that it is a sufficient challenge to all the Papists, that in so many prayers of both ancient and righteous Patriarcks, Prophets, Iudges, Kings, registred in the Booke of God, and in an hundred and fiftie Psalmes, an hundred whereof at least are prayers and supplications, and in all the devout requests that the Apostles of Christ, and other his disciples, sent into Heaven, (if they take the pen of a Writer, and note from the beginning of *Genesis* to the end of the *Revelation*) they cannot finde one directed to *Cherub* or *Seraphim*, *Gabriel* or *Raphael*, *Abraham* or *Moses*, or *Iohn Baptist* after his death, or any other creature in Heaven, or Earth, save only to the Lord, and his Anointed; yea, for above two hundred yeeres after Christ, Intercession of Saints was not heard of: *Origen* was the first that broached it †; not as the publike doctrine of the Church, but as his owne private conceit: above three hundred, that *Basil*, *Nyssen*, and *Nazianzen*, gave some occasion of prayer to the dead, by their Rhetoricall speaking unto them: Yea till 500 yeeres, Invocation of Saints was not received into the publike Liturgie of the Church: For it was after 400 yeeres that *S. Augustine* said, *We doe not make gods of Martyrs, they are named of the Priest, but no prayer is made unto them*": And it is said, that *Petrus Gnapheus*, an Heretike, did first put Invocation of Saints into the publike prayers of the Church*. See how new this corruption is, which the Church of *England* hath

1. *Observ.*

* Dr. *King* on *Jon.* Lect. 16. p. 214.

† Lord of Pless. on the Masse, *lib.* 3. *cap.* 13.

" *August. de Civ. Dei, lib.* 22. *cap.* 10.

* *Niceph. lib.* 15. *cap.* 28.

hath godly reformed, and in her approved Homilies † requireth foure things in the partie to whom we are to pray, *viz.* First, that he understand whereof we stand in need: Secondly, that he heare our prayers: Thirdly, that he be willing: And lastly, that he be able to helpe. Finde these in any, but in the true God only, and then wee may pray unto them: otherwise, wee may pray as fondly as the Papists, who pray to the Virgin *Mary* (for example) to pray to Christ for them: and then they pray to Christ, that he would accept of *Maries* prayers for them *. Thus are men puckled, when they follow their owne conceits, and leave the light of Gods word. Oh, *call on me*, saith God [p]: and *come to me*, saith Christ [q]. So doe the Disciples here, so doe wee ever, when we pray, *Lord, save us.*

† Homil. concerning Prayer, 2. Part.

* *Sic ambulant impii in circuitu.*

p Psal. 50. 15.

q Matth. 11. 28.

2. *Observ.*

Save] Nothing so pleasing to the Saviour, as to come to him for life and salvation. He complained of his people, *Yee will not come to me, that yee might have life* [r], yea being *a faithfull Creator* [s], and *Saviour of all men* [t], he is well pleased, that in times of danger, men should call on him for bodily preservation, *Lord (save) us.*

r Iohn 5. 40.
s 1 Pet. 4. ult.
t 1 Tim. 4. 10.

Doct.

But let us learne from this Example (if we desire to be heard) to pray only for such things as are needfull. Christ hath taught us to pray for bread, not gorgeous apparell, stately houses, great livings and honours: for howsoever (according to severall places, callings, and charges) some men may pray for much more than others; yet if our desires be boundlesse, and we proceed from necessaries, to crave wanton superfluities, we offend, and

as

as *S. Iames* saith, *Yee aske, and receive not because yee aske amisse, that yee may consume it upon your lusts* [a]. Our learned Academick saith, *It is not lawfull, nor doth stand with a good conscience, to seeke for any more, than is sufficient for preservation of us and ours* [c]. If any thinke him too strict, let him hearken what Saint *Bernard* saith, *Let thy prayers which thou makest for temporall matters, be restrained ever to things necessarie* [*]. If any yet thinke that devout and mortified Cloysterer, too strait laced, let them heare what *S. Augustine* a Bishop saith; *If any man shall say, Lord increase my riches, and give me so much as thou hast given to such an one, and such an one, I thinke that man in the Lords prayer will finde no such direction* [¶]. *Iacob* prayed but for *bread to eat, and clothes to put on* [x]. *Solomon* prayed but for *food convenient, and neither for riches, nor povertie* [x]: Lepers to be made cleane [y]: blinde men to see [z]: and the Disciples to be preserved in the storme: Christ heard them and was well pleased.

Oh let us be moderate and wise in our desires. Indeed Christ his promises are very large and generall; *Whatsoever yee shall aske my Father in my name, he will give it you* [a]. And againe, *If you shall aske any thing in my name, I will doe it* [b]. But an ancient Father saith, *True prayer is a request of such things, as are fit for God to give, and us to have* [c]. And another saith, *No man can aske in the name of the Saviour, that which is against salvation* [d].

For our better direction therefore we must note, that if we will be heard, we must only crave *bona, & bene*, good things, and for good uses and purposes.

[a] Iames 4. 3.

[c] Mr. *Perk.* T. 1. p. 768.

[*] *Sit oratio, quæ pro temporalibus est, circa ea tantum necessitates restricta. Bern.*

[¶] *Domine, multiplica divitias meas, puto eum non invenire. August. epist. 121.*

[x] Gen. 28. 20.

[x] Prov. 30. 7.

[y] Matth. 8. 2.

[z] Mat. 20. penult.

Vse.

[a] Iohn 16. 23.

[b] Iohn 14. 14.

[c] *Petitio decentium. Damasc.*

[d] *Non petitur in nomine Salvatoris, quicquid petitur contra rationem salutis. Aug. Tract. 102. in Iohan.*

Rules.
1.

poſes. Good things are of two ſorts, *viz.* abſolute, or reſpective. Graces ſpirituall, and neceſſarie for ſalvation, as Faith, Repentance, Remiſſion of ſinnes, &c. are abſolutely good, never evill to any, and therefore we may abſolutely aske them: but all corporall and earthly bleſſings, as Health, Wealth, Honour, are not abſolutely, but reſpectively good, as it ſhall pleaſe God to ſanctifie them, and therefore are not abſolutely to be asked, but with condition, ſubmitting our ſelves to Gods will †; as the Leper did, *Lord (if thou wilt) thou canſt make me cleane* [c]: if ſuch or ſuch a bleſſing be for thy glory, and my good, grant it unto me.

† Mr. *Perk.* on L. Pr. in Tom. 1. P. 333.
[c] Matth. 8. 2.

2.

And as we muſt aske good things, ſo to good uſes and purpoſes; as *Solomon* begged wiſdome, whereby he *might goe in and out before the people* [d]. For the Miniſter of the word, to beg increaſe of knowledge, preſervation of health, libertie, that he may doe God and his Church ſervice: the Magiſtrate, to aske underſtanding and courage, that he may the better execute Iudgements betwixt man and man: the man that asketh increaſe of wealth, that he may more cheerefully ſerve God, and be better able to help and releeve ſuch as are in want; this is to aske good things wel, and to good purpoſes, & ſuch may looke to receive what God knoweth to be indeed for their good: but to aske exquiſite knowledge and learning, becauſe they would excell in Poyſoning, Sorcery, Witchcraft, and ſuch like damnable Sciences; or wealth, that they may oppreſſe their neighbours, or compaſſe their ſinfull deſires; or health and ſtrength of body, to

[d] 1 King. 3. 9.

revenge

revenge wrongs, or devoure wine and ſtrong drinke, and follow their pleaſures. Theſe aske good things amiſſe: neither let ſuch looke to receive; yea it is great mercy in God to denie †: as a father in his love, denieth a knife, or ſharpe-edged toole to his childe, which he knoweth to be dangerous and hurtfull to him. The Diſciples knew not of what ſpirit they were, that deſired fire from heaven upon the *Samaritanes* [e]: *Peter* wiſt not what he ſaid, when he deſired to have *three Tabernacles* built on Mount *Thabor* [f]. The Diſciples that deſired to *ſit one on the right hand, and the other on the left hand of Chriſt*, knew not what they asked [g]. Whatſoever we aske, let us *aske according to his will, and he heareth us* [h]; if not according to our will, yet to our profit, and as is beſt for us.

† *In non dando, miſericors. Auguſt. in Pſ. 86. Miſericordiæ eſt, aliquando ſubtrahere miſericordiam. Bern. ſerm. cont. vitium Ingratitud.*

[e] Luk. 9 55.

[f] Matth. 17. 3. Mar. 9. 5.

[g] Matth. 20. 22.

[h] 1 Iohn 5. 14.

Here wee ſee how earneſt the Diſciples were with Chriſt for the temporall good of their bodies, *Lord, Lord, ſave us*: How much more earneſt ſhould we be with him, for the eternall good of our ſoules? and importunately to beg thoſe excellent gifts of Knowledge, Faith, Repentance, Remiſſion of ſinnes, Senſe of Gods love, Patience in adverſitie, Lowlineſſe in proſperitie, Peace of conſcience, Ioy in the Holy Ghoſt: as Chriſt hath counſelled, *Firſt ſeeke the kingdome of God, and his righteouſneſſe* [i]; and as the Apoſtle counſelleth, *Set your affections on, and ſeeke thoſe things which are above* [k]. Was Chriſt well pleaſed with his Diſciples that craved the ſaving of their bodies? and is he not much more pleaſed we ſhould call and cry unto him for the ſalvation of our ſoules?

Myſterie.

[i] Mar. 6. penult.

[k] Coloſſ. 3. 1, 2. τὰ ἄνω ζητεῖτε, φρονεῖτε.

ſeeing hence he hath his glorious name, *whereat every knee muſt bowe* [l], and *is able perfectly to ſave ſuch as come unto him* [m].

[l] Philip. 2. 10.
[m] Heb. 7. 25.

Application.

But herein our great dulneſſe and negligence commeth juſtly to be taxed. We are very ſenſible of our bodily, and ſenſleſſe altogether of our ſpirituall wants: if wee be naked and cold, wee are pinched with it, and all our care is for ſewell and apparell: if we be hungry, how greedy wee are for food? In this time of Famine, how the hungry poore runne from doore to doore, pitifully and importunatly begging bread? Whoſe heart doth not earne to ſee the ghaſtly countenances of poore priſoners in their chaines, and thorow their grates craving releeſe? How doe ſuch as have money, plie the market for corne, and if they have it not in one, runne to another, and ſtrive who ſhall be firſt ſerved? How did the leprous, blinde, and diſeaſed flocke to Chriſt for cure? And if in theſe dayes there were a man knowne to cure all diſeaſes, how would they ſeeke to him by Sea and Land, yea ſell Houſe and Land, to get helpe? And if the life be in danger by fire or water, then what crying is there, *Lord ſave us?* But alas, our ſoules are ready to ſtarve, and we doe not hunger; are naked, and we care not for garments; ſicke and diſeaſed, and we ſeeke not to the Phyſitian: yea, we are in danger every moment to ſinke into the pit of perdition, and for ever to be loſt in hell and deſtruction, and yet we cry not to Chriſt for helpe, *Lord ſave us.*

Reaſon.

And the reaſon hereof is, becauſe we doe not know our ſelves to be loſt, and ready to periſh; but with

with those of *Laodicea*, say, *we are rich, and increased with goods, and have need of nothing, and know not, that we are wretched, and miserable, and poore, and blind, and naked, Rev.*3.17. That which caused the Disciples here to cry so earnestly to Christ to be saved, was the sense of miserie; they saw if he presently helped not, there was no way but one with them, they were drowned every mothers childe, they must all presently perish: & certainly none can earnestly seeke and crave salvation, that doe not feele themselves to be most miserable sinners, under the wrath of God, utterly lost in themselves, & looke every moment to be swallowed up of death, hell, and condemnation. Christ *came to seeke and save that which is lost* [n]; and was *sent only to the lost sheepe of the house of Israel* [o]; *came not to call the righteous, but sinners to repent* [p]: i. such as in their owne sense and feeling are miserable and lost sinners.

n Matth.18.11.
o Matth.15.24.
p Matth.9.13.

When *Peter* began to sinke, he cried, *Lord save me, and immediatly Iesus stretched out his hand, and caught him* [q]. When the ship was covered with waves, then the Disciples cry, *Lord save us, and he rebuked the winds*. Oh, it is not possible for any to be earnest with Christ for salvation, till with *Peter* their soules begin to sinke into Hell, and the poore cockboat of their Consciences is even covered with the waves of Gods displeasure. *One deepe calleth on another, Ps.*42.6. the deep of misery, to the deep of mercy: *De profundis clamavi, Ps.*130.1. Alas, thousands of Protestants who professe Christ to be their Saviour, yet never *tasted how sweet the Lord is*, nor ever were earnest with him for salvation, be-

Illustration.

q Matth.14.30.

cauſe they were never thorowly touched with the ſenſe of their ſpirituall miſery, to ſay with *David*, *I have gone aſtray like a ſheepe that is loſt* [r]; *and from my youth up thy terrors I have ſuffered with a troubled minde* [s]: *Thou haſt vexed me with all thy ſtormes, and all thy waters are gone over me, &c.* And never till then can any affectionately pray with *David*, *O Lord, ſay to my ſoule, I am thy ſalvation* [t]: And with the Diſciples here, *Lord, Ieſu, ſave me.*

[r] Pſal. 119. ult.

[s] Pſal. 88. 15.

[t] Pſal. 35. 3.

Triall. Many doe wonderfully brag and boaſt that Chriſt is their Saviour, ſhed his precious bloud for them, & if at that inſtant they ſhould die, they were ſure to be ſaved, and to goe to heaven to him. I

Queſt. would aske ſuch a queſtion (or rather deſire them to demand it of their owne ſoules) Didſt thou ever ſee thy wofull miſery, and the wretched eſtate wherein thou art by reaſon of ſinne? Didſt thou ever ſee what great need thou hadſt of Gods favour, and of the bloud of Chriſt? Have thy ſinnes ever muſtred themſelves againſt thee, which hath made thine heart to tremble with feare? Yea, haſt thou even bin at the brinke of hell, and with ſighs

Anſw. and teares intreated mercy and ſalvation? They anſwer, (and I ſuppoſe truly) No, God be thanked, they were never ſo troubled or diſquieted, but have ever had merrie and peaceable hearts, and have beene ever aſſured of Gods love, neither would they for all the world doubt of it; they have heard Miniſters preach much of diſtreſſes and perplexities of the ſoule, but they know not what they meane.

Cenſure. Alas poore ſoules, how are theſe deceived? How are

are they carried away with a ſtrange preſumption? What a dangerous lethargie ſpirituall are they ſicke of *? Even of all men moſt to be pittied.

* *Graviſſimè ægrotat, qui non ſe ſentit ægrotare.*

Direction.

Oh know, the high way to grace is to know our ſoules to be emptie of grace: the high way to be ſaved, is to know our ſelves in our ſelves to be loſt and damned: never ſhall any have the benefit of one drop of the bloud of Chriſt, that (as for life and death) have not begged it.

Concluſion.

Oh, ſee then what a bleſſing of God it is to be faithfully told and reproved for ſins, and to ſee our damnable eſtate in the looking-glaſſe of the Law, that ſo ſeeing our ſelves to be utterly loſt and undone, we may cry day and night vnto God, with the Diſciples here, *Lord, Ieſus, ſave us.*

So much for the bleſſing deſired: the third & laſt word followeth, for whom they deſire ſalvation.

Part. 3.

Vs.] It is not ſaid that *Peter* came and praied for himſelfe, *Lord ſave me*; and *Iames* for himſelfe, *Lord ſave me*; and *Iohn* for himſelfe, *Lord ſave mee, &c.* as if they cared not though all the reſt were drowned, if they themſelves eſcaped: but they pray in common, each one being as deſirous of his fellowes ſafeguard, as of his owne; which ſheweth that they praied in love, *Which* (as the Apoſtle ſaith) *ſeeketh not her owne things*, and without which in preaching and praying, *Wee are but as a ſounding braſſe, and tinkling Cymball* [u]. That which our Saviour intended, in that forme of praier which he hath preſcribed, teaching us to pray in the Plurall, *Give (us) this day our daily bread, forgive (us) our treſpaſſes, leade*

[u] 1 Cor. 13. 1.

Cõfirmation.

lead not (us) into temptation, but deliver (us) from evill *. I doubt not but in particular caſes, we may make particular ſuit unto God for our ſelves. As *Iacob* in his iourney vowed, *If God will be with mee, and will keepe me in this way, and will give mee bread to eat, and raiment to put on* [x]. And *David*, *Save (me) ô God, for the waters are even entred into my ſoule* [y]. And *Peter* when he was ſinking into the ſea, cried, *Lord ſave (mee* [z].) Yea Chriſt himſelfe praied, *Lord let this cup paſſe from mee* [a]. But theſe were particular caſes; but in common caſes we muſt have common hearts, yea though our caſe be particular, yet there may be others in our condition, which we know not, and therefore we are ſo to pray for our ſelves, as yet explicitely, or implicitely, we crave the like bleſſings to all ſuch as are in the like want with us.

* Matt. 6. 11, 12.

Prevention.

[x] Gen. 28. 20.

[y] Pſal. 69. 1.

[z] Matth. 14. 30.

[a] Luke 22. 42.

Reprehenſiõ.

Here then commeth a common fault worthy to be reproved, (for it marreth all ſuch praiers, as *The wilde goord marred all the meſſe of pottage* [b];) *viz.* We are ſtrait laced, & full of love, but it is ſelf-love, we wholly love our ſelves, & ſeeke our owne good; what meaneth elſe that common wicked Proverb, *Every man for himſelfe, and God for us all?* Or if they bee aſhamed to profeſſe thus much with mouth, yet they are not aſhamed to wiſh it in their hearts: yea they wiſh evill to others, ſo any good may thence redound to thẽſelves. How many wiſh a famine, if they have any corne to ſell? Yea how few but doe greatly reioyce to heare of peſtilence, ſword, ſhipwracke, ſedition, or any manner of evill to befall their neighbours or brethren, ſo they reape

[b] 2 Kings 4. 40.

reape advantage from it? Which ſheweth that in their hearts they doe onely deſire their owne particular good, and (as we ſay) care not who hunger, ſo their bellies be filled; who goe naked, ſo they be clothed; who be poore and vndone, ſo they grow rich; who lie without doore, ſo they lodge warme; who dy, ſo they live; who ſink or ſwim, ſo they come ſafe to ſhore. So few pray, as lovingly and heartily for others, as themſelves, as our Example teacheth us to doe, *Lord, ſave us.* So much for the petition.

We periſh.] Extreme paſſion commonly cauſeth either ſilence, or (that which is next unto it) imperfect and defective ſpeech; whereunto God alluding ſaith, *I have ſworne in my wrath, if they ſhall enter into my reſt* [c]. The Diſciples being in great feare, ſpeake imperfectly *(we periſh)* the cauſall cõjunction is wanting [cc], it is in effect, *q.d.* otherwiſe, *or elſe wee periſh*: The originall word * is of hard and harſh ſignification; in beſt ſignification it is *to die*, as, *it is expedient for us, that one die for the people* [d]; yea to die by ſome miſerable meanes, as with hunger, *I periſh with hunger* [e]; it is commonly tranſlated, *to deſtroy*, as, *he will truly deſtroy thoſe husbandmen* [f]; *Let us not tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents* [g]: yea it ſignifieth the deſtruction of hell, *They ſhall be puniſhed with everlaſting deſtruction* [h]. In which reſpect *Iudas* is called, *The ſonne of deſtruction* [i]; *and the Angell of the bottomleſſe pit* is called in Hebrew *Abaddon*, and in Greeke *Apollyon*, i. *a Deſtroyer* [k]. Here it is meant of the loſing, periſhing, or deſtroying of the bodie by waters; which we call drowning,

Part. 2.

c Heb. 3. 11.

cc *Ellipſis.*
* ἀπολλύμεθα.

d Iohn 11. 50.
e Luke 15. 17.
f Matth. 21. 41.
g 1 Cor. 10. 9.
h 2 Theſſ. 1. 9.
i Iohn 17. 12.
k Rev. 9. 11.

drowning or choking in the waters. So much for the ſenſe.

1. *Doct. Confirmatiõ.* Hence firſt we learne, That it is an effectuall motive of mercy in praier, to declare unto God our miſery. How often doth *David* (to this purpoſe) in his praiers lay open his miſeries before God, as, *Save me, ô God, for the waters are come in, even unto my ſoule, I ſinke in the deepe mire where is no ſtanding. I am come into deepe waters, where the flouds over flow me: I am wearie of crying, my throat is dry, mine eyes faile while I wait upon my God* [l]. And againe, *Thou haſt caſt off, and abhorred; thou haſt beene wroth with thine anointed, thou haſt made void the covenant of thy ſervant, and haſt caſt his crowne to the ground: thou haſt broken downe all his hedges, and brought his ſtrong holds to ruine; all that paſſe by ſpoile him, and he is a reproach to his neighbours: thou haſt ſet up the right hand of his adverſaries, and made his enemies to reioyce; thou haſt turned the edge of his ſword, and giueſt him not victory in battell* [m]. To this purpoſe alſo doth he declare the miſery of Gods Church; *O God, the Heathen are come into thine inheritance, thine holy Temple have they defiled, and made Ieruſalem an heape of ſtones; the dead bodies of thy ſervants have they given to be meat to the fowles of the heaven, and the fleſh of thy Saints to the beaſts of the earth: their bloud have they ſhed like water, round about Ieruſalem, and there was no man to bury them* [n]. Yea, thus lamentably doe all Gods people complaine, *Thou goeſt not forth with our armies; thou makeſt us to turne our backes upon the enemy, they that hate us ſpoile our goods; thou haſt given us like ſheepe appointed*

[l] Pſ. 69. 1, 2, &c.

[m] Pſal. 88. 38.

[n] Pſal. 79. 1.

appointed for the slaughter; thou sellest thy people for nought, & takest no mony for them; thou makest us a reproach, derision, by-word, and shaking of the head, [o] *&c.*

The Reason of this doctrine is, because God is a most mercifull God, and it is the nature of mercy to be exceedingly moved with misery; *Misericordia.* Yea his mercy is called, *a tender mercy* [p], or *bowels of mercy.* Great is the compassion of a brother, as we see in *Ioseph*, a godly man, when he saw his brother *Beniamin*, he made haste and fought where to weepe, *For* (saith the Text) *his bowels did yearne upon his brother* [q]: Greater the compassion of a father towards his sonne, as we have lately had an example, when the father saw his hungry, naked, leane, (though a prodigall sonne;) yet he could not containe himselfe, *But ran and met him, and fell on his necke, and kissed him, and commanded his servants with all speed, to feed, and cloath, and decke him* [r]: But greatest of all is the compassion of a mother towards her childe. How the woman of *Canaan* plied Christ with praier for her daughter, and would receive no answer, but her cure [s]: Yea, and *Salomon* in his wisdome discerned which was the true mother of the childe hereby; for when she heard the sentence pronounced, that it should be divided, her bowels yearned on her sonne [t]. But the compassion of a brother, father, or mother, is crueltie, compared with the compassion of God: God himselfe hath said, *Can a woman forget her sucking childe, that shee should not have compassion on the sonne of her wombe? Yea, they may forget, yet will I not forget thee* [u]. Our Saviour therefore useth an argument

[o] Psal. 44. 9, &c.

Reason.

[p] Luke 1. 78. σπλάγχνα ἐλέους Θεοῦ: *Viscera misericordiæ.*

[q] Gen. 43. 30.

[r] Luke 15. 20.

[s] Matth. 15. 28.

[t] 1 Kings 3. 26.

[u] Esay 49. 15.

argument from the leſſer to the greater, ſaying, *If yee that are evill, give good gifts to your children, how much more ſhall your Father which is in heaven, give good things to them that aske him* * ? The Lord profeſſed of himſelfe, that *his bowels were troubled for Ephraim his deare ſonne, and pleaſant childe* x: Yea that *his heart was even turned within him, and his repentings did roule together* y. As if he had begotten mercy, he is called *the father of it* z: Yea, as if there were no end thereof, he is called, *The Father of mercies* a: Yea whereas he is called the God of many things, as of *Patience* b, *Comfort* c, *Hope* d, *Peace* e, *&c:* But Father, and in plurall of none but this, as if he were nothing but mercy.

Chriſt had compaſſion on the multitude, when he knew they were but hungry f: He had compaſſion, when he ſaw them bring their ſicke unto him g; and will he not have compaſſion, when life is in danger? *Oh right deare and precious in his ſight is the death of his Saints* h; *Hee wept when his friend Lazarus was dead* i; and will he not prevent it in his diſciples? Yes aſſuredly, if it be for his glory, and their good: they doe well therefore to goe to Chriſt, but it is enough to tell him what is their danger and miſery: *Lord, ſave us, we periſh.*

Vſe. Is then the Church of God in danger, through cruell rage of bloudy perſecutors, ſo as it cannot in likelihood ſubſiſt? goe to Chriſt and pray for his people, *Lord, ſave us, we periſh.*: Art thou thy ſelfe in danger, through hunger, thirſt, by water, fire, ſword, peſtilence, &c. Goe to Chriſt, and ſay, *Lord ſave me, I periſh.* So did *David, I will cry unto God moſt*

* Matth. 7. 11.

x Ier. 31. 20.

y Oſay 11. 8.

z 2 Cor. 1. 3.

a ὁ πατὴρ τῶν οἰκτιρμῶν. *Pater miſericordiarum.*

b Rom. 15. 5.

c Rom. 15. 13, 33.

d *Ibid.*

e *Ibid.*

Application.

f Matth. 15. 32.

g Matth. 14. 14.

h Pſ. 116. 15.

i Iohn 11. 35.

most high, and he shall send from heaven, and save me, from such as would swallow me up, Psal. 57.2.

Yea, and go to him with great comfort and confidence, for *he hath beene made like unto his brethren, that he might be a mercifull and faithfull high Priest* [k]; yea, hath beene touched with the feeling of our infirmities; therefore *let us goe boldly to the throne of Grace* [l], and specially in danger of death. *Encouragement.*

k Heb.2. *penult.*

l Heb.4. *ult.*

Let us (with his Disciples here) goe to him, who hath himselfe both suffered, and feared it; and hath in nothing more declared his goodnesse and greatnesse, love and power, than in delivering his servants from it, when their lives have beene for his glory; as his people, from rage of enemies and Red sea [m]; *Moses* from the water [n]; *Ionah* out of the Whales belly [o]; the three Children out of the fiery furnace [p]; *Daniel* out of the Lions den [q]; yea, *Paul* out of the mouth of the Lion [r]. Oh the dangers that every where, by sea and land, at home and abroad, by day and night, we are continually subject unto, and wherein we had long since perished, if he had not mercifully by his good providence and powerful protection of his good Angels preserved us! To him let us ever commend our selves, *Lord, save us, that we perish not.* *Examples.*

m Exod.14.13.
n Exod. 2. 3.
o Ionah 2. *ult.*
p Dan.3.26.
q Dan.6.23.
r 2 Tim.4.17.

But I heare some object against this Vse, and say, Doe not Gods people complaine, *For thy sake are we killed all the day long, and as sheepe appointed for the slaughter* [s]? Doe they not complaine, that *the enemies prevailed, and gave the bodies and flesh of his servants to be meat to the beasts of the field, and fowles of the heaven, and shed their bloud like water* [t]? *Obiect.*

s Psal.44.22.

t Psal.79.2.

And

And againe, *They breake in peeces thy people, and afflict thine heritage; they ſlay the widow and ſtranger, and murther the fatherleſſe* [u]: *The ungodly even for his owne hearts luſt doth perſecute the poore* [*].

[u] Pſal. 94.5.
[*] Pſal. 10.8,9.

Application. Never might ſuch complaints be more juſtly made, than in theſe daies: wherefore it ſeemeth that Chriſt doth not care, though his people doe periſh; but as the careleſſe ſhepherd ſaid, *That which periſheth, let it periſh, Zach.* 11.9.

Sol. I anſwer, that ſometimes God ſuffereth great havocke to be made of his Church and people for their ſinnes, and giveth *the dearely beloved of his ſoule into the hands of their enemies, Ierem.* 12.7. nor will *heare his beſt ſervants for them, Ezech.* 14.20. but *caſteth them off, to ſword, peſtilence, captivitie, Ier.* 15.2. And then the enemie groweth proud, and blaſphemeth, *Who is the Lord, that he ſhould deliver Ieruſalem out of mine hands* [x]? And *there is no helpe for them in God* [y]; and then, even *Davids feet had wel-nigh ſlipt* [z]: And the Prophet *Habakkuk* is wonderfully offended, and expoſtulateth with God, *Oh God, why doeſt thou hold thy tongue, when the wicked devoureth the man that is more righteous than he* [a]? Yea then, ſuch as are not ſound at heart fall away, and ſay, *It is in vaine to ſerve God; what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of hoaſts* [b]? I ſay to all ſuch enemies, *Vnderſtand ye brutiſh among the people: He that planted the eare, ſhall he not heare? he that formed the eye, ſhall hee not ſee* [c]? He heareth the ſighes and groanes, and ſeeth the miſery of his people; and when he hath ſufficiently ſcourged his people,

[x] Eſay 36.10.
[y] Pſal. 3.3.
[z] Pſal. 73.2.
[a] Hab. 1.13.
[b] Malach. 3.14.
[c] Pſal. 94.8,9.

people, and accompliſhed his great worke upon *Sion*, and *Ieruſalem*, he will *burne the rod* [d]; and *Aſhur* ſhall pay for it, as he hath threatned, *I was wroth with my people, and gave them into thine hand, but thou didſt ſhew them no mercy, upon the Ancients haſt thou very heavily laid the yoke* [e]. Oh the perſecuting enemies have an heavie day comming. And I ſay to all ſuch as feare God, *Stand ſtill, and ſee the ſalvation of God* [f]. Never any father corrected his childe with more unwillingneſſe, than God doth afflict his people: his bowels yearne, *He putteth all their teares in his bottell* [g]. And as he will preſerve them, they ſhall never everlaſtingly periſh; ſo either their bodies ſhall not periſh, but be preſerved from *ſword of enemie* [“]; or, if he give them for a prey, he will fill them with patience, comfort and joy, and receive them to eternall happineſſe, ſo as they ſhall praiſe him, and for ever confeſſe, *Thou haſt tried us as ſilver, thou broughteſt us into the net, thou layedſt affliction upon our loynes, thou haſt cauſed men to ride over our heads, we went thorow fire and water; but thou haſt brought us into a wealthy place* [h]. Reſt aſſured, *Moſt precious in the ſight of God is the death of his Saints* [i]. They may confidently pray, they may not periſh; for he hath *numbred their very haires*, *Matth.* 10.30. He keepeth their very bones, *ſo as not one can be broken* [“]; much leſſe any one ſhal die, but as it is for Gods glory, and their good.

Our ſecond leſſon is, That even the Godly are ſometimes much afraid of bodily death. You ſee your example is plaine. The diſciples thinking they ſhould preſently be drowned, crie out, *we periſh:*

[d] Eſay 10.5.
[e] Eſay 47.6.
[f] Exod. 14.13.
[g] Pſal. 56.8.
[“] Pſal. 97.10.
[h] Pſal. 66.10, 11, 12.
[i] Pſal. 116.15.
[“] Pſal. 34.20.

2. *Doct.*

ſo did *Peter* (their mouth in that excellent confeſſion of their faith [k];) ſeeing the wind boiſterous, *he was afraid*, and when he began to ſinke, he cried, *Lord, ſave me* [l]. The Doctrine is ſufficiently confirmed, and ſo I might leave it. But becauſe many of Gods children are herewith greatly troubled, and Satan aſſaulteth their ſoules, ſuggeſting that they have not faith nor true peace of conſcience, nor are in good eſtate with God, becauſe they are ſo fearefull to die; give me leave a little to inlarge my ſelfe for their comfort; and for illuſtration of this Doctrine, preſent unto you foure glaſſes, and thorow which it is, that men and women looking, Death is ſo fearefull, or comfortable.

k Matth. 16. 16.

l Matth. 14. 30.

The firſt, is the glaſſe of Nature; the ſecond, of Fortune; the third, of the Law; and the fourth, of the Goſpell. In the three firſt, Death appeareth fearefull; only in the fourth, comfortable: Yea fearefull in the glaſſe of Nature; more fearefull in the glaſſe of Fortune; and moſt fearefull in the glaſſe of the Law. God would have all the wicked to behold Death in the three firſt, that through feare of Death, they may repent of their ſinnes, and flie to Chriſt, who ſaveth from it: and hee would have the godly to behold Death in the glaſſe of the Goſpell, that having found grace to beleeve, and repent, they may die comfortably. But Satan (who ſeeketh mans deſtruction) well knowing how remarkable the ſickneſſe and deaths of men are, and what deepe impreſſions the laſt ends of the dead make in the minds of the living, laboureth to invert this order. And whereas God would have his

his children to behold death in the glaſſe of the Goſpell; he (as much as he can) hideth that from their ſight, and ſhuffleth in the other before them, that he may terrifie them with the dread and horror of death, and (if it be poſſible) draw them into impatience, and to ſpeake unadviſedly; which the wicked hearing and ſeeing, are thereby animated in their evill courſes, ſaying, You ſee ſuch and ſuch an one, great profeſſors and holy men; yet you ſee how impatient in ſickneſſe, how fearefull to die. And on the other ſide, when the wicked are ſick & readie to die (ſo much as he can) he hideth the three firſt glaſſes, and only preſenteth the fourth; and if in the time of health, they have heard any comfortable ſentences, he will helpe their memories to rehearſe them, to the end they may lie patiently, and die reſolutely and cheerefully: then doe ſuch ſinners boaſt, Loe, ſuch a man, though in his health a good-fellow, a drunkard, a whore-maſter, gameſter, ſwearer, &c. yet he died like a lambe, wagged neither hand nor foot; I deſire to make no better end, which I hope I ſhall doe, though I walke in his waies. Oh ſee the juggling of Satan, where God doth not over-maſter him! Be wiſe yee that feare God; Doe yee ſee a moſt wicked and prophane liver, to die quietly and well? condemne him not; ſometimes a good death may follow a bad life: but it is to be feared, Satan hath abuſed him, and preſented a wrong glaſſe before him; therefore ſay, I will not hazard mine eſtate upon ſo deſperate a point; I will not walke in his waies; I will live well, and then I ſhall die well: and doe you ſee ſuch an

one, as hath lived godly and well, and approved himſelfe to the conſciences of ſuch as knew him, to be an honeſt man, fearing God, and eſchewing evil, yet lieth, hardly, impatiently bearing his viſitation, toſſing, tumbling, ſweating, it may be, talking idly, and raving: Alas, this may befall the beſt of Gods children, partly through the malice of Satan, and partly through the weakneſſe of fleſh and bloud, and ſtrength of his diſeaſe. But let not theſe things trouble thee. That of Saint *Auguſtine* is moſt ſure, *Non poteſt malè mori, qui bene vixerit*; He cannot die ill, that liveth well. Yea, Thou art thy ſelfe ſick, and in danger of death, and thou art much troubled, to thinke how ſoule and bodie muſt part; friends and all be left; thy body, which thou haſt kept ſo delicately, clothed and fed ſo deliciouſly, muſt be laid in a place of darkneſſe and cold, become meat for wormes, and ſee corruption: but thou art more troubled, to thinke how thou muſt leave thine houſes, lands, offices, wealth and honour, thou knoweſt not to whom, (it may be to enemies) leave a deſolate widow, and fatherleſſe children, to the mercy of the world, thy ſelfe being cut off in the midſt of thine age, and deprived of all thine hopes: but thou art moſt troubled to thinke how Death came into the world, that it is the wage of ſinne, the ſeale of Gods anger, malediction of the Law, and portall of hell; thy minde can thinke of nothing elſe: ſo as now thou art even diſtracted with feare, and wouldſt give all that ever thou haſt for life. Oh, if thou beeſt a penitent beleever, ſuffer not Satan thus to abuſe thee, ſay unto him,

him, *Avoid Satan*, thruſt away theſe glaſſes from thee, let not thy minde meditate on theſe things; call for the glaſſe of the Goſpell, wherein thou ſhalt ſee the ſting of Death taken away; yea Death it ſelfe *ſwallowed up in victory*; thou ſhalt ſee the nature of it changed; being the end of ſickneſſe, ſorrow, ſinne, labour, and all miſerie; and the beginning of full happineſſe and glory; thou ſhalt ſee the Angels carrying ſoules into *Abrahams* boſome; thou ſhalt ſee the happineſſe of heaven, into which the ſoule (immediately upon departure hence) entreth; and ſuch as all the wealth, glory, and comforts of this life are but dung, in compariſon of: there ſhalt thou ſee God in his holy habitation, a Father to the fatherleſſe, and Husband to the widow; yea, there ſhalt thou ſee thine owne mortall and corruptible body riſe in glory. Oh behold Death in this glaſſe of the Goſpell, and thou ſhalt die moſt comfortably, and even *deſire to be diſſolved, and be with Chriſt*. I beſeech you marke well my diſcourſe of Death this day, and labour to remember (at the leaſt) the principal paſſages therof; you know not how ſoone you may have occaſion to make uſe of it; *It is appointed for all once to die*: but when; this day, or to morrow; this yeere, or the next; where; on ſea, or land; at home, or abroad; how; by fire, or water; ordinary ſickneſſe, or peſtilence; naturally, or violently, we know not: theſe things, if preſerved by you, may ſtand you in ſome ſtead in time of need. Wherefore what I have delivered in the groſſe, I will now more particularly unfold, and from the holy Scriptures

inlarge my Diſcourſe ſeverally.

1. *Glaſſe.* The firſt glaſſe, is the glaſſe of Nature, I meane of Nature corrupted, for it is the wage of ſinne; if *Adam* had not ſinned, there had not beene death. Thorow this, all the wiſe Gentiles, and Heathen, and all that know not God, doe behold it: and thus to looke upon it, is fearefull. It is true, that many Heathen men have ſeemed very valorous, and have contemned it; but it was rather raſhneſſe, and deſperate madneſſe, than true valour or courage. The Prince of Philoſophers himſelfe hath ſaid, not only that Death is fearefull; but of all evils the fearefulleſt [c]. What need we their teſtimonies, when the Scripture it ſelfe is ſo cleare? *Iob* calleth it, *The King of Terrors* [m]. And the Apoſtle ſaith, *Without Chriſt, all men, through feare of death, are ſubject to bondage* [h]. Oh, it is the enemie of Nature, ſeparater of ſoule and bodie, moſt loving twinnes; depriver of all earthly comforts, which ſo farre depend on life, as, it ceaſing, they alſo ceaſe to be. *David* ſaith, *When men die, they muſt leave their wealth and honour to others* [o]. God asked the foole, *Whoſe ſhall theſe things be* [p]? And *Abraham* gave *Dives*, begging but a drop of water, a cold anſwer, *Sonne, remember, thou in thy life time receivedſt thy good things* [q]. Wherefore it is impoſſible for any man, utterly ignorant of Chriſt, and only ſeeing Death thorow the glaſſe of Nature, but he muſt needs feare, and either die ſullenly, or deſperately.

[c] *Ariſt. Ethic. lib. 3 cap. 6.*

[m] Iob 18.14.

[h] Heb. 2.15.

[o] Pſal. 49.10.

[p] Luke 12.20.

[q] Luke 16.25.

2. *Glaſſe.* The ſecond glaſſe wherein death is ſeene, I may (with reverence to Gods providence) call the glaſſe of

of Fortune, (as the goods of this world are called the goods of Fortune *) and in this glasse, death appeareth more fearefull than in the former. Circumstances doe greatly increase the feare of death: as if a man be young, healthy, lustie, and in strength of nature, bloud runnes fresh in the veines, and marrow in the bones: *Quanto natura fortior, tanto dolor acerbior*; The sweeter the conjunction, the more bitter the separation. Also, if a man be in high place of honour, or great hope of preferment: If a man be rich, and have all things at his hearts desire, how fearefull are such to die? *Oh death, how bitter is the remembrance of thee, to a man that liveth at rest in his possessions, to the man that hath nothing to vex him, that hath prosperity in all things*†? Oh death, how bitter is thy remembrance to him that with *Peter* thinketh *it is good to be here*‡; that hath much to leave, and little to hope for? Againe, a violent death more fearefull than that which is naturall; and according to the meanes of violence, and instruments of execution: fearefull to die, by the hands of man; more fearefull to die, by the mouths of wilde beasts; but of all most fearfull to die, by raging fire & waters". Which thing an Heathen Poet hath excellently expressed; *I feare not death, but drowning, a miserable kinde of death**. Againe, to die suddenly, and specially when God sheweth some token of anger, doth wonderfully increase the feare of it. This made such a cry thorowout all Egypt, when at midnight their *first-borne* were slaine‡. I doe not judge such as die suddenly, and extraordinarily, by water or land. The wise man

* *Bona fortunæ.*

† Eccles. 41. 1.

‡ Matth. 17. 4.

" His Majesties first speech after discovery of gunpowder treason.

* *Non letbum timeo, genus est miserabile lethi; Demite naufragium, mors mihi munus erit.* Ovid. de tristib. Eleg. 2.

‡ Exod. 12. 30.

Eccleſ. 9. 2.

hath taught us not to judge of any mans eſtate before God, by outward things. God knoweth whoſe caſe it may be; I am ſure it hath beene the caſe of ſuch, as the holy Scriptures aſſure, to have beene godly; as *Eli*, *Ionathan*, *Ioſiah*, *Sampſon*. The Apoſtle ſaith, *Nothing can ſeparate the Saints from the love of God, which is in Chriſt Ieſus* [z]; not death, not manner of death. Sudden death to Gods children, is but like the tranſlation of *Henoch* and *Elias*, which was in a moment: yet let me ſay againe; (though we judge charitably of ſuch) yet to be ſuddenly and unlooked for ſurprized of death, with any note of divine anger, is both fearefull to the parties themſelves, and others. For though we know we muſt die, and ought alwaies to be ready, yet who ſo prepared, (eſpecially in times of health and proſperitie) but hath many things to ſet in order? And ſeeing all dependeth upon the laſt act, the whole life being but as a levelling and drawing, & death as the diſcharge of the arrow; our mother Church hath godly taught us, to pray, if it be his bleſſed will, to deliver us from ſudden death, and to give us time of repentance, and preparation, with underſtanding, memory, hearing, and ſpeech, to the laſt breath *. Did not *Lot* know that his wife ſhould die? Yes: but to him, and all that ſhall heare the ſtorie, it is fearefull, that ſhee was ſuddenly turned into *a pillar of ſalt* [u]. *Aaron* well knew that his ſonnes muſt die: but to ſee two of them (*Nadab* and *Abihu*) conſumed at once, by fire from heaven, it did ſtrangely aſtoniſh him †. *Iob* knew ſo much too: but to heare, that all his children were ſuddenly

[z] Rom. 8. 35.

* *Hæc eſt illa Deuotio, quam ſibi ſuiſque precari ſolitus eſt Auguſtus Cæſar. Sic de obitu ejus ſcribit Sueto-nius, cap. 99.*

[u] Gen. 19. 26.

† Levit. 10. 3.

suddenly destroyed with the downefall of their eldest brothers house, wherein they were feasting, made him rise and rent his clothes [x]. Yea and *David* knew so much, and comforted himselfe after the death of another, saying, *I shall goe to it, but it shall not come to me* [y]: But when he heard of the sudden death of his sonne *Absolon*, it made his heart even turne, and ouer-turne within him, he never so bitterly lamented any thing as that, *Oh my sonne Absolon, my sonne, my sonne Absolon, would God I had died for thee, O Absolon, my sonne, my sonne* [z].

[x] Iob 1.20. *Scio me genuisse mortalem. Anaxagoras de obitu filij.*

[y] 2 Sam.12.23.

[z] 2 Sam.18.33.

Application.

Come we to our disciples. They see death, in the glasse of Nature, and it is fearefull: they see it in the glasse of their Fortune; they are now in middle age, strong and lustie, in great hope of preferment by their Master, and striving for supremacie [a], and who shall *sit on his right hand*, and who *on his left in his kingdome* [b]; death commeth upon them suddenly, robbeth them of all they now are, of hoped to be, they have not leisure to set themselves, or houses in order, nor bid wife and friends farewell; not leisure to swallow their spettle, nor say their praiers, but shortly, and abruptly, for life: they are like to die by waters, and become meat for the fishes [*]; and that by such a sudden and raging storme, as if heaven meant to destroy them, so as now their feare is much increased, and they cry out, *Lord, save us, we perish.*

[a] Mar.9.34.

[b] Matth.20.21.

[*] - *spectare sepulchrum; Et non æquoreis piscibus esse cibum. Ovid.*

3. *Glasse.*

The third is the glasse of the Law, which representeth death, as the wage and punishment of sin, the demonstration of Gods displeasure, and the gate

gate of hell; when all the curſes and maledictions of God come fully, and for ever, to be powred out. Oh in this, death appeareth moſt fearefull, and like that dreadfull and terrible ſtrong beaſt, which *Daniel* ſaw in his Viſion, which had great Iron teeth, and ten hornes, and devoured, and brake in peeces, and ſtamped the reſt under feet[c].

[c] Dan. 7. 7.

Examples.

Good Lord, how greatly are the wicked, and all guilty ſinners affrighted at this ſight of death? *Saul* being a wicked man, having a guilty conſcience, no ſooner ſaw death at hand through this glaſſe, but *he fell ſtraight-way all along upon the earth, was exceedingly afraid, and there was no ſtrength in him*[d]. When wicked *Belſhazzar* an enemy of Gods people, and, at that time, he and his Wives, Concubines, and Princes, carowſing in the Veſſels of Gold and Silver, which his father *Nabuchodonezer* had brought from the Temple of the Lord in *Ieruſalem*, and praiſed their gods of Gold, and Silver, Braſſe, Iron, Wood, and Stone; no ſooner caſt his eye on death, through the glaſſe of the Law, which God ſet up on the wall, over againſt the Candleſticke, but *his countenance was changed, his thoughts ſo troubled him, that the ioints of his loynes were looſed, and his knees ſmote one againſt another*[e]; and nothing could comfort him, or ſtill that raging ſtorme. This was ſignified by that dreadfull manner of giving the Law on Mount *Sinai*, with ſuch darknes, thunder, lightning, and earth-quake, that all the people fled[f]; and *Moyſes* himſelfe confeſſed, *I exceedingly feare, and quake*[g]. We ſee, when wicked and ungodly men come to die, how they fare; either

[d] 1 Sam. 28. 20.

[e] Dan. 5. 2, 3, &c.

[f] Exod. 20. 18.

[g] Heb. 12. 21.

ther they die sullenly, as *Nabal*, whose *heart was dead as a stone*[h]; it being the righteous judgement of God upon them, that such as refused grace in their life time, when he offered it, should in their sickness, neither have grace, nor crave it, but die blockishly and senslesly.

h 1 Sam. 25. 36.

Application.

The Lord knoweth, our times are full of such men and women, which, as *David* saith, *have hearts as fat as brawne*[i]; possessed with *a spirit of slumber*[k]; you might as well speake to the bed-sted as to them; talke with them of the way of Redemption, Iustification, and Salvation; alas how ignorant? Tell them of Resurrection, and last Judgement; they have no apprehension. Reprove them for their sinnes past; they know no such matter. Informe them in the doctrine of Repentance, Contrition of heart, longing after the righteousnesse of Christ, the happinesse of heaven; they wonder, as if you were reading of Riddles to them. You shall finde no sound knowledge, no token of true repentance, no fruit of lively faith, no testimonie of a well-grounded hope, no signe of Christian joy, as looking for a better life; nothing but dulnesse and deadnesse of spirit, and all their desire is to live.

i Psal. 119. 70.
k Esay 29. 10.

But others, being awakened out of their sins, their consciences accusing, and they beholding death in the looking-glasse of the Law; good Lord, how are they affrighted? What tossing, sighing, groaning, sweating, compassed about with the sorrowes of hell, and he is overwhelmed with despaire? Now are his sinnes set before him, the sinnes of child-

hood,

hood, youth, & age; his ſwearing, riot, uncleanneſſe, oppreſſion, contempt of Gods word, and generall profaneneſſe; ſuch as hee made but a mocke and ſport of; but now they come in troopes, and appeare ſo great, that he is ſwallowed up of diſmaiedneſſe, and letteth his tongue bewray his deſpaire, and utter blaſphemie; and let a man labour to comfort him, he ſtill holdeth *Cains* concluſion, *My ſin is greater than can be pardoned*[l]. And thus as his life was full of ſinne, his death is full of ſorrow; as in his health he had no conſcience, in his ſickneſſe he hath no comfort; as in his life he mocked Gods counſell, in his death *God laugheth at his deſtruction*[m]; and he is in hell, whileſt he liveth; which to prevent, he could wiſh the rocks and mountaines to fall on him, and cover him[n].

l Gen. 4. 13.

m Prov. 1. 26.

n Rev. 6. 16.

Amplificatiõ. Yea, not only the wicked, and reprobate, but even the elect, and moſt righteous, having but a glimpſe of death, thorow this glaſſe, have beene exceedingly daunted, and brought into moſt fearefull fits. Holy *Iob, a man* (by Gods owne teſtimonie) *that feared God, and eſchewed evill, and all the dayes of his life did wait for his change, Iob* 14. 14. could in good meaſure beare the ſudden & ſtrange loſſe of all his ſubſtance, cattell, ſervants, and children, and ſay, *The Lord hath given, and the Lord hath taken, bleſſed be the name of the Lord*[o]: but let him be *touched in his bodie, ſicke and ſore from the crowne of the head to the ſoale of the foot*[p]; *let God withall write bitter things againſt him, and make him poſſeſſe the ſinnes of his youth*[q]; let him ſee death in the looking-glaſſe of the Law; and then he enjoyeth

o Iob 1. 21.

p Iob 2. 7.

q Iob 13. 26.

joyeth *weariſome nights, and is full of toſſings* [r]; yea will *curſe the day, and all the ſervices of his birth* [f]. *David (a man after Gods owne heart* [t]*)* will wade thorow a world of troubles, and it is not the malice of *Saul* [u], hatred of the *Philiſtims* [*], envie of the Princes [x], rebellion of *Abſolom* [y], trecherie of *Achitophel* [z]; no threatning of *Goliah* [a], grapling with a *Lion* [b], fighting with a *Beare* [c]; no hunger, cold, danger, can diſcourage him, but in all diſtreſſe, he *comforteth himſelfe in his God* [d]: but let him ſee death in the looking-glaſſe of the Law, and hee will even *roare for the diſquietneſſe of his heart* [e]; his *heart will be pained, the terrors of death fall on him, feareſulneſſe and trembling come upon him, and horror overwhelme him, Pſal.* 55. 4. *yea the feare of death doth undoe him:* then will he *make his bed to ſwim, and even water his couch with teares* [f]; and then all his prayers are againſt death, *Oh ſpare me, that I may recover my ſtrength* [g]: and, *Oh my God, cut me not off in the midſt of my dayes* [h]; *Oh ſave me, for thy mercies ſake, for in death there is no remembrance of thee, and who will give thee thanks in the grave* [i]? Let King *Ezekiah* receive a meſſage of death from God, and behold in the glaſſe of the Law, and hee will *turne his face to the wall, and weepe bitterly, chatter like a Crane or Swallow, mourne like a Dove,* and complaine that *God like a Lion, hath broken all his bones,* and all his prayer is for life, *The living, the living ſhall praiſe thee* [k]. But in Chriſt himſelfe we have an Example of all Examples for this purpoſe, who (as Mediator) beholding death in the glaſſe of the Law, and the inferiour reaſon, preſenting it to

r Iob 7.3,4.
f Iob 3.3, &c.
t Acts 13.22.
u 1 Sam.20.30.
* 1 Sam.29.
x Ibid.
y 2 Sam.15.10.
z 2 Sam.16.21.
a 1 Sam.17.44.
b 1 Sam.17.34.
c Ibid.
d 1 Sam.30.6.
e Pſal.38.8.
f Pſal.6.6.
g Pſal.39 ult.
h Pſal.102.24.
i Pſal.6.5.
k Eſay 38.2,13, 14,19, &c.

to the minde, not with all circumſtances*, he began *to feare* [l], *his ſoule was exceeding ſorrowfull even to death*; yea, *the ſorrowes of death compaſſed him about* [m]; that he fell into a dreadfull *agonie* [n]; his thoughts were troubled, his ſpirits affrighted, his heart trembled, his ioynts ſhooke, his pores opened, and a ſweat of drops like bloud, burſt thorow and thorow his garments [o]. Oh this was a grievous ſtorme in his ſoule! And what doth he? As his diſciples came to him, ſo he to his Father, and in a ſweet and ſolitarie place, a Garden, an Oratorie, whither he had often reſorted to pray [p], there he powreth out his ſoule in an heavenly prayer [q], moſt commendable both for ſubſtance, and circumſtance, with earneſt intention, for he did double and ingeminate the title often, *Father, Father*, with wonderfull fervencie of ſpirit, every word afforded a drop of bloud; in faith, he ſaid, *my Father*; with humbleneſſe, for *he kneeled downe*; with wonderfull reverence, *he fell downe groveling*, as it were kneeling on his face, and praying out of the duſt; with great conſtancie, he prayed three times; with ſubmiſſive obedience, *Not my will, but thine be done*; and with great charitie, for ever and anon, he viſited his Diſciples, and gave them good counſell, and comfort; and what was it he thus begged? Take, oh *take away this cup*: and *he was heard in that which he feared* [r], the ſtorme was calmed, an Angell ſent, and comforted him [s].

* Dr. *Field* of the Church, *lib.* 5. *cap.* 18.

l Mar. 14. 33.

m Pſal. 116. 3.

n Luk. 22. 44.

o Luk. 22. 45.

p Iohn 18. 2.

q Matth. 26. 36. Luk. 22. 39, &c.

r Heb. 5. 7.

s Luk. 22. 43.

Vſe.

Oh man, ſee in thy Saviour, what it is to be a ſinner! If the righteous and deare Sonne of God, having no ſinne but by imputation, was ſo affrighted

ted with the terrors of death; how would death diſtract, with the terrors of it, impenitent ſinners, if God did open their eyes, and let them ſee it, in the looking-glaſſe of the Law, clothed with the red robe of Gods fiery indignation, gaping with great Iron teeth, ready to devoure; having in the forehead written, *Curſed is every one, that continueth not in all things written in the booke of the law, to doe them*[t], and *having the keyes of hell and the bottomleſſe pit in his hand?*

[t] Deut.27.ult.

Concluſion.

Thus we have ſeene death in the looking-glaſſe of Nature, and it appeareth fearefull, for therein the bodie periſheth. We have ſeene it in the looking-glaſſe of Fortune, & therein it appeareth more fearefull, for therein bodie and all the good things of this world periſh. We have laſtly ſeene it in the looking-glaſſe of the Law, and therein it appeareth moſt fearefull, for therein bodie and ſoule periſh for ever.

4. *Glaſſe.*

The fourth and laſt glaſſe, is the glaſſe of the Goſpell; wherein (through the death of Chriſt) the nature of it is changed; of a foe, it is become a friend; and from a curſe and puniſhment of ſinne, is become a bleſſing; from the doore of Hell, it is become the portall of Heaven. Chriſt hath *ſpoiled principalities and powers, and triumphed openly over them on the Croſſe* [u]; yea and hath purſued Death into the grave, his Caſtle, and there conquered him, *the ſorrowes of death being looſed, whereof it was impoſſible that he ſhould be held* [*]; and ſo hath performed what he anciently threatned, *O death, I will be thy plagues; oh grave, I will be thy deſtruction:*

[u] Coloſſ.2.15.

[*] Acts 2.24.

ction [x] : which made the Apoſtle (in the name of all the faithfull) ſo to triumph : *O death, where is thy ſting? ô grave, where is thy victory? The ſting of death is ſinne, and the ſtrength of ſinne is the law; but thanks be to God, who giveth victory through Ieſus Chriſt our Lord* [y]. *I am the reſurrection and the life, he that beleeveth in me, ſhall live though he die* [z] : *He that beleeveth is paſſed from death to life, and ſhall not come into judgement* [a]. *Now then there is no condemnation to them that are in Chriſt Ieſus* [b] : and, *Bleſſed are the dead, that die in the Lord* [c]. Loe theſe are the comforts of the Goſpell againſt death, which all the faithfull have enjoyed from the beginning of the world, though more plentifully revealed in theſe laſt dayes. And hence it is, that where-ever death is beheld through the glaſſe of the Goſpell, it is ſeene, and ſpoken of, with abundance of joy and comfort: and as the nature, ſo the name of it is changed. God called *Abrahams* death, a *going to his fathers* [d]; and the death of *Iſaak* [e], *Iacob* [f], *Aaron* [g], and *Moſes* [h], is called *a gathering to their fathers*. *Ioſhuah* calleth his dying, *the going the way of all the earth* [i]. And *David* uſeth the ſame words [k]. *Moſes* and *Elias* talking on *Thabor* of Chriſts death, call it ſo too, *they talked of his departure* [l]. Yea Chriſt called it his *departing out of this world to his Father* [m]; and *Simeon* prayed the Lord, to *let him depart in peace* [n]. It is but *a taſte* [o], but *a ſight* [p]. *Lazarus* death is called *a ſleepe*, *Ioh.* 11. *Paul* calleth his death, *a looſing*, as out of priſon [q]. *S. Peter* calleth his, *a laying downe of his Tabernacle* [r]. Thus comfortably doe the Scriptures phraſe death, for the incouragement

x Oſe. 13.14.
y 1 Cor.15.55.
z Iohn 11.25.
a Iohn 5.24.
b Rom.8.1.
c Rev.14.13.
d Gen.15.15.
e Gen.35.29.
f Gen.49.33.
g Numb.20.24.
h Deut.32.50.
i Ioſh.23.14.
k 1 Kings 2.2.
l Matth.17.3.
m Iohn 13.1.
n Luk.2.29.
o Luk.9.27.
p Luk.2.26.
q Philip.1.23.
r 2 Pet.1.14.

ment

ment of all mortall men, who must die: oh get into Christ and feare not death, no more than thou wouldest feare to lie downe and sleep, or to put off an old garment, or to goe out of prison, or of a rotten Cottage, that thou maist dwell in a Palace, a Paradise. Oh, death is not now terrible, but desirable; as *S. Paul* said, *I desire to be dissolved and to be with Christ* [r]. And againe, *Wee sigh, desiring to be clothed on, with our house, which is from heaven* [t]. Oh welcome death, which to all Gods children (through Christ) is the end of hunger, thirst, sorrow, care, sickness, ache, paine, temptations, sin, and all evills; and the beginning of all good, without end *. Whereof some of the learned Fathers have written most large and excellent Treatises †.

If then, these Disciples had beheld death in the glasse of the Gospel, & had had a strong Faith, they would never have given it so harsh & comfortlesse a title, as calling it a perishing; but (as you have heard) a sleeping, going, and gathering to fathers, departing, laying downe of Tabernacle, &c. and if their Faith had beene strong they would have said, as the three children did to *Nabuchadonozer*, *O King, our God, whom we serve, is able to deliver us* [u]. Winds and Seas, what meane yee to rage? Our Master, whom we serve, is able to save vs, whether he sleepe or wake; but howsoever, we feare not death, be it sudden, or looked for; violent, or naturall; by sea, or land; by water, or fire; for if we die, we shall goe to heaven, and then shall we know misery no more.

To conclude, these disciples call, and pray to

[r] Phil. 1.23.

[t] 2 Cor. 5. 2.

* *Mors non terribilis sed optabilis, laborum finis, & requiei initium. Ambros.*

† *Scripsit S. Cyprianus tractatum de mortalitate, quem secutus est Ambrosius. lib. de bono mortis.*

Application.

[u] Dan. 3.17.

Conclusion.

Chriſt for helpe, but withall they doe their duties. The Euangeliſt ſaith, *They did toile in rowing, in another ſtorme* *; and ſo doubtleſſe did they in this. The heathen Mariners in *Ionah*, as they did cry upon their gods, ſo they caſt their wares into the ſea to lighten the ſhip, and did even dig and delve, or furrow the ſea with their Ores, if poſſibly they might have brought it to the land *x*. But herein appeareth a great deale of our folly; that, as moſt pray not at all; ſo many pray only, *Lord, ſave us*, and doe nothing elſe: whereas God would have every one in ſuch a ſtorme, to ſet to his hands to helpe to caſt out the lading of the ſhip, and lighten it. What is it that ladeth the ſhip of the Church, and endangereth it in a ſtorme? It is ſinne, which is heavier than ſand, or lead, or any ballaſt: It was too heavie for *David* to beare, *Pſal.* 38. 4. It made the Sonne of God ſweat, *Luke* 22. 44. Yea made God himſelfe complaine, *That hee was preſſed as a Cart with ſheaves*, *Amos* 2. 13.

* Mark. 6. 48.

x Ionah 1. 5, 13.

Application.

Oh Miniſters, Magiſtrates, all Chriſtian men and women, ſet to your hands; Over the boord with ſinne in your ſelves, and in others. Were it not madneſſe for Mariners in a ſtorme to take in more lading? And ſurely no leſſe madneſſe it is for men to cry unto God to ceaſe puniſhing, but themſelves ceaſe not to ſin *. What meane ye, mad people? The ſtorme is great, the ſhip is overburthened, and draweth deepe, every ioynt cracketh, and yet you will not lighten it, not part with your ſinnes, though all ſinke for it, &c. And thus much be ſaid of the procuring of the calme. It followeth.

* *Genus dementiæ eſt nolle à malis quieſcere, & velle Deum à ſua iuſta ultione ceſſare. Gregor.*

VERSE

VERSE 26.

And hee ſaid unto them, Why are ye fearefull? ô yee of little Faith!

CHriſt being awakened by the importunitie of his Diſciples, preſently applieth himſelfe to deliver them out of danger. And their deliverance conſiſteth in a double reprehenſion or increpation: for our Saviour ſaw there was a double ſtorme; the one in the Sea, the other in the minds of his Diſciples. As the Sea did rage and endanger the deſtruction of their bodies; ſo their minds did rage, and there was a ſtrange ſtorme in their affections; which threatned no leſſe the deſtruction of their ſoules. Yea, the outward ſtorme had beene a calme, if they had had a calme within: wherfore he ſtilleth them both; but which in the firſt place, is a queſtion. Our Euangeliſt is plaine, he firſt rebuked his Diſciples. *S. Marke* and *S. Luke* are as plaine, *That hee firſt aroſe and rebuked the winds and the ſeas.* It muſt not trouble us, that ſuch differences appeare in the Euangeliſts. It may be, he rebuked his Diſciples twice *, both before he ſtilled the Sea, and after; both to declare how juſtly he was offended, that they having heard ſo much Doctrine, and ſeene ſo many Miracles, yet they had profited no better; and alſo to worke a perfect cure in them, that hereafter they might no more bewray ſuch weakneſſe. And this anſwereth fully,

Order of hiſtory.

* *Poteſt reſponderi, bis eſſe reprehenſos diſcipulos. Barrad.*

how one ſaith, It was before; and two, That it was after; for indeed it was both: and one Euangeliſt hath that which another omitteth; a thing ſo uſuall as needeth no proofe. But I rather incline to that of *Chryſoſtome*, That firſt he rebuked his Diſciples, and then the winds and ſeas; and that the other two Euangeliſts did not preciſely obſerve the order of the Hiſtory *: not becauſe our Euangeliſt ſaith, [*then*] *hee aroſe and rebuked the winds and ſeas*; as noting preciſely the time to be after he had rebuked his Diſciples †: For *S. Luke* hath the ſame, for the other, [*then*] *he aroſe and rebuked the winds and ſeas*: but becauſe Chriſt firſt laboureth to beget Faith, and then worketh a miracle to increaſe and confirme it: there is no greater let of miracles, than vnbeleefe, as the Euangeliſt ſaith, *Hee did not many mightie workes there, becauſe of their vnbeleefe* [y]: and before hee cured the poſſeſſed of a dumbe ſpirit, he ſaid to his father, *If thou canſt beleeve, all things are poſſible to him that beleeveth* [z]: and reproved *Martha*, before he raiſed her brother, *Said I not, if thou wouldeſt beleeve, thou ſhalt ſee the glory of God* [a]?

Chriſt is now about to worke a glorious miracle: but the modicity of his Diſciples Faith, doth (as it were) ſtand in his way, and hinder him *: wherefore firſt he removeth that, *Why are yee fearefull?* By which order of proceeding, our Saviour teacheth vs, That God would have his people by Faith to reſt on him, even when they are in the midſt of their troubles. And herein lieth a great difference betwixt a worldling and a true beleever; a meere worldlings

* *Non ſervaſſe ordinem temporis. Chryſoſt. Homil. 28.*

† *Argum. Ianſenij, in Concord. Euang. cap. 30.*

y Matth. 13. *ult.*

z Mark. 9. 23.

a Iohn 11. 40.

* *Omnia poſſibilia credenti, Mar. 9. 33. Omnia fieri poſſunt credenti, Syr. Bez. Piſcat.*

Doct.

worldlings heart is as dead as a ſtone in troubles, and can have no comfort as long as troubles continue. A Prince ſaid, when the Prophet prophecied plenty of victualls in *Samaria*, *If the Lord would make windowes in heaven, can this be?* 2 *Kings* 7. 2. But the true beleever in all diſtreſſe doth comfort himſelfe in God (as *David* did [b]:) *Though hee kill mee, I will truſt in him*, (ſaith *Iob* [c].) When the children of *Iſrael* were in ſuch diſtreſſe at the Red Sea, this was it *Moſes* required, *Stand ſtill, and ſee the ſalvation of God* [d]; lay aſide their diſtruſt and murmuring, reſt on God; and then they ſhould *ſee his ſalvation*. And when there came ſo great an hoaſt againſt *Iudah*, King *Ieboſhaphat* (being well adviſed by Gods Prophet) ſaith to *Iudah*, and all the Inhabitants of *Ieruſalem*, *Beleeve in the Lord your God, and ye ſhall be eſtabliſhed; beleeve his Prophets, ſo ſhall yee proſper* [e]: and then the enemies deſtroyed one another. And *Heſter*, and her maids, and people, muſt faſt and pray, and encourage one another: for they ſhall not be delivered, till they beleeve in God.

b 1. Sam. 30. 6.
c Iob 13. 15.
d Exod. 14. 13.
e 2. Chron. 20. 20.

Here then is the reaſon why the ſtorme ſo long continueth, and there are ſuch great troubles, and of ſuch long continuance in the Church of God, in generall; and in many a mans perſon and ſtate, in particular; *viz.* They are immoderately fearefull and out of heart, diſtruſt Gods power and providence: wherefore God doth ſtill proceed to correct their diſtruſt, and when his people have learned in their troubles to reſt on him, then *ſhall they ſee the ſalvation of God*: then (and never till then)

Application.

Diviſion.

God will ſend a calme. And ſo much be noted from the manner of proceeding.

Gen. Obſerv.

Firſt, then, Chriſt reproveth his diſciples, and that for two faults, *viz.* 1. For exceſſe of feare, *Why are yee feareſull?* 2. For defect of Faith, *O yee of little Faith!* The former is reproved by way of queſtion; the latter by way of admiration. Their Faith was in the *Poſitive* very little: their Feare in the *Superlative* very great. For the firſt, *Why are yee feareſull? Away yee feareſull unbeleevers; Yee, and ſhip periſh together, &c.* Hee reproveth them, but doth not reject them *. No, no, he is that loving Shepherd, that *doth ſeeke up the wandring and loſt ſheepe, beareth the tender lambs in his boſome, bindeth up that which was broken, and ſtrengtheneth that which was ſicke* [f]: That loving Saviour, of whom it was propheſied, *A bruiſed reed hee ſhall not breake, and ſmoaking flax hee ſhall not quench* [g]: And that mightie God, *whoſe ſtrength is made perfect in weakneſſe* [h]. But if his offend, he will rebuke them: *Martha* is reproved for her worldlineſſe; *Martha, Martha, thou careſt, and art troubled about many things* [i]. And *Peter*, if he be too curiouſly inquiſitive, muſt heare of it, *If I will have this man ſtay till I come, what is that to thee* [k]? Yea, if he give him ill counſell, he will be ſharpe with him, *Get thee behinde mee Satan* [l]. Yea let the Diſciples be in never ſo great danger, he will firſt reprove their fault, *Why are yee feareſull?*

* *Obiurgat, non ut deſerat, ſed ut ſanet. Toſſan. in Euang.*

f Ezech. 34. 16.

g Eſay 42. 1. Matth. 12. 18.

h 2 Cor. 12. 9.

i Luke 10. *penult.*

k Iohn 21. 22.

l Matth. 16. 23.

Application.

Thus we alſo ſhould doe, and ſo fulfill the Royall Law, which ſaith, *Thou ſhalt not hate thy brother in thine heart, thou ſhalt in any wiſe rebuke thy neighbour,*

bour, and not ſuffer ſinne upon him [m]. Which *Clemens Alexandrinus* calleth the Chirurgery of the ſoule, *in Pædag. lib.* 1. *cap.* 8. And Saint *Auguſtine*, A ſpirituall almes, *in Enchirid.* But for want of this true love, and a fruit of hatred it is, that if we ſee any evil in our neighbour, either we flatter him, and ſay, All is wel; or never rebuke, ſaying, Why doeſt thou ſo? or elſe with ſcorne, contemne, deſpiſe, and reject him, never conſidering our ſelves, *that we alſo may be tempted* [n].

[m] Levit. 19. 17

[n] Gal 6. 1.

2. *Gen. Obſer.*

But marke how meekely, mildly, and lovingly he reproveth them; not one word of any ſharpnes, rigour, or aſperitie; no nor ſo much as affirme, This is your great ſinne, to be fearefull: but as God asked *Ionah* a queſtion about his anger, *Doſt thou well to be angry* [o]? So, he only asketh them a queſtion about their feare, *Why are yee fearefull?* intimating, their feare was exceſſive and cauſeleſſe; and ſo the reproofe tended rather to comfort and encourage them: *q. d.* Be not ſo afraid, you have no cauſe of ſuch feare. Oh it is the gentle reproofe, the milde and loving objurgation and crimination which pierceth deepe; *The Lords ſervant muſt be gentle towards all* [p]. This is the reproofe that *David* ſo much deſired, *Let the righteous ſmite me friendly, and reprove me* [q]. And the Apoſtle biddeth us *reſtore ſuch an one, as is overtaken in a fault, with the ſpirit of meekeneſſe* [r]. But for want of love it commeth to paſſe, we reprove not at all; or, with ſuch fierceneſſe, gall, and bitterneſſe, as tendeth not to reſtore, but harden ſinners *.

[o] Ionah 4 4.

[p] 2 Tim. 2. 24.

[q] Pſal. 141. 5.

[r] Gal. 6. 1.

* *Non ſtudio ſanandi, ſed exulcerandi, & probro afficiendi: Mol. in Pſal.*

Vſe.

Oh let us from this Example, learne to be gentle

and meeke towards poore and weake ſinners; and if any be too fearefull, becauſe themſelves or the people of God are in any great danger, let us labour to comfort them, *to ſtrengthen the weake hands, and comfort the feeble knees* [r]. *Speake to the heart of Ieruſalem* [t]; *Feare not, thou worme Iacob* (though thou be but a worme.) And againe, *Feare not, ye men of Iſrael, I will helpe thee, ſaith the Lord thy Redeemer* [u]. So much for generall obſervations.

[r] Eſay 35.3.
[t] Eſay 40.1.
[u] Eſay 41.10, 13, 14.

1. *Particular Obſerv.*

Now more particularly, conſider, what was it he reproved? [*Fearefulneſſe:*] not ſimply feare, for that is ingraffed in our nature; neither did Chriſt goe about to rob them of their affections, that they ſhould no more feare danger, than the maſt of the ſhip " ; yea Chriſt himſelfe had our affections, and namely, this of feare: but our Saviour reproveth the exceſſe of it, called fearefulneſſe. The word in the Originall *, is of harſh ſignification, both amongſt prophane Authors, as miſerable ", weake §, and wicked † ; and in the Scriptures, for ſuch as *ſhall die the ſecond death* * ; ſuch a feare, as God hath not *given his children the Spirit of* [x] ; a feare, which maketh men miſerable, weake, and feeble in minde, wicked in practiſe, to uſe any meanes to eſcape the evill they feare, the high way to hell, and that timiditie which the wiſe Heathen have oppoſed to the vertue of Fortitude ", and therefore reproved, *Why are yee fearefull* * ?

" *Hoc eſſet humanitatem ex homine tollere. D. Jerom. Habet currus noſter quatuor rotas: amorem & lætitiam, timorem & triſtitiam. Bern. ex pervis, Serm. 35.*
* Δειλός.
" δειλὲς βροτὲς. *Homer.*
§ δειλὸν γῆρας. *Heſiod.*
† Δείλαι τοὶ δειλῶν. *Hom.*
* Rev. 21.8. τοῖς δ ειλοῖς.
x 2 Tim. 1.7. πνεῦμα δ ειλίας.
" *Ariſt. Ethic. 3.6.* * τὸ δ ειλοὶ; *quid timiditas?*

Wherefore, this reprehenſion muſt teach us, both by divine and humane praier, and all worldly wiſe meanes, to bridle and reſtraine our paſſions, that they exceed not meaſure, nor we be tranſported with

Doct.

with the violence of them, to ſay or doe that which is evill; but to remember the Apoſtolike caution, *Be angrie, but ſinne not* [1]: be merry, but ſinne not; be ſory, but ſinne not; be afraid, but ſinne not. If you give way unto it, it is a moſt painfull paſſion, yea (as Saint *Iohn* ſaith) *Such feare hath torment* [2]; and *maketh men bondſlaves*, *Heb.* 2. 15. Chriſt had paſſions, but blameleſſe, becauſe his nature was moſt holy and pure. And therefore, as a glaſſe of ſnow-water, though never ſo much ſhaken, yet abideth cleare and pure; but the glaſſe of muddie water, though whileſt it ſtandeth ſtill, the mud ſinder to the bottome, and the top is cleare; yet no ſooner is ſhaken, but the mud ariſeth, and all is defiled: So, howſoever in times of peace, health, and proſperitie, our paſſions be moderate and calme, and ſeeme cleare; yet no ſooner are troubled, but they grow muddie, yea defile our ſelves, and all that come neare: the raging ſea did not more caſt up mire and dirt, than their troubled affections, ſpirituall defilements: for which cauſe Chriſt here reproved them, *Why are yee fearefull?*

[1] Epheſ. 4. 26.

[2] 1 Iohn 4. 18. κόλασιν ἔχει, *cruciatum habet, tormentum: Auguſt. Simile.*

The ſecond particular obſervation is, What was the object of this feare? Was it God, or his judgements? No; they did feare a temporall, not the eternall death; water, but not fire; ſea, but not hell; drowning, but not burning; a creature, not the Creator: they may truly ſay with *David*, *The terrors of death are fallen upon us, fearefulneſſe and trembling are come upon us, and horror hath overwhelmed us* [a]. Which our Saviour reproveth, *Why are yee fearefull?*

2. *Particular Obſerv.*

[a] Pſal 55. 4, 5.

And

Doct. lit.

And he teacheth us, that Gods people ſhould not immoderatly feare, no not any manner of death. A leſſon which it behoveth us (in theſe daies ſpecially) to take out; for as the Apoſtle ſaid, *If the word ſpoken by Angels, was ſtedfaſt, and every tranſgreſſion, and diſobedience, received a juſt recõpence of reward,* [b] *how ſhall we eſcape, if we neglect ſo great ſalvation?* So if theſe Diſciples having heard and ſeene but a little, and being now in ſuch great perill, yet are reproved for immoderate feare; how much more ſhall wee be reproved, to whom the Goſpell of Chriſt hath beene ſo clearely revealed, who have ſeene ſo many workes of Gods goodneſſe, mercy, power, as the Paſſion, Reſurrection, and Aſcenſion of Chriſt into heaven? Here is therefore a good leſſon for us, to labour that we be not immoderately afraid of death.

[b] Heb. 2. 3.

Illuſtration.

I ſay not, not afraid of death at all: for the beſt of Gods ſervants mentioned in holy Scripture, as *Moſes, David, Iob, Eliah, Ezekiah*, and the reſt have been. I may ſay of them all, as the Apoſtle ſaith of *Eliah, they were ſubject to this paſſion, as wel as we* [c]. Therefore he doth not ſay, *Why are yee afraid?* but, *fearefull*; yea, as if the word were not ſufficient to expreſſe the meaſure of their cõſternation (which yet is very ſignificant, as you have heard) hee addeth thereunto an Adverb of affirmation: *So* [d], *q. d. Why are yee ſo exceedingly fearefull, ſo fearefull beyond bounds and meaſure?* This being that he reproved in them, and is reproveable in all his diſciples, *viz.* immoderate and exceſſiue feare of death. Let us now ſee by what meanes Gods children may moderate

[c] Iames 5. 17. ὁμοιοπαθὴς.

[d] τί δειλοί ἐστε οὕτω; *quid (ita) timidi?*

derate the feare of death in them, wherein I doe ſpecially commend unto you theſe foure things, *viz.* 1. A good cauſe: 2. An honeſt life: 3. A ſtrong faith: 4. Godly meditation on the good of Death.

1. *A good cauſe.*

Firſt, a great meanes to ſuppreſſe immoderate feare of death, is to die (if not for, yet) in a good cauſe; *Bleſſed is that ſervant, whom his Maſter ſhall finde well doing, Matth.*24.46. It is a true ſaying, It is not the puniſhment, but the cauſe maketh a Martyr. Chriſt hath not abſolutely pronounced all bleſſed, that ſuffer perſecution; but all ſuch as *ſuffer perſecution for righteouſneſſe ſake* [d]. This was the joy of the Saints in old time, that they could truly ſay, *Lord for thy ſake are wee killed* [e]. This cauſed the holy Martyrs of Chriſt in this Land, in the daies of Queene *Mary*, ſo cheerefully to receive ſentence of death, ſo joyfully to ſing in their priſons, darke and loathſome dungeons, ſo comfortably embrace faggots, kiſſe ſtakes, clap hands in flaming fire; becauſe all this was for a good cauſe, even for Chriſt, the Goſpell, and a good conſcience ſake: and the holy Ghoſt hath pronounced, *Bleſſed are the dead, which die in the Lord* [f]. This made them rejoyce in death *with joy unſpeakable and glorious* [g]. This was *Ioſephs* comfort in priſon, that *he was falſly accuſed* [h]; And *Daniels*, that he was caſt to the Lions for the matter of his God [i]. Therefore Saint *Peters* charge is, *Let none of you ſuffer as a murtherer, or as a theefe, or as an evill doer, or as a buſie-bodie in other mens matters; but if any ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God*

d Matth.5.10.

e Pſal.44.22.

f Rev.14.13.

g 1 Pet.1.8.

Examples.

h Gen.39.2.20.

i Dan.6.5.

Vſe.

God in this behalfe [k]. But how great is the horror of malefactors? No doubt but it pierced *Ahabs* ſoule, more than the arrow did his bodie, that this was the juſt judgement of God upon him for his ſinne [l]. How fearefull was death to all ſuch whoſe carcaſſes God overthrew in the wilderneſſe, and *deſtroyed them with fiery Serpents, and other fearefull meanes* [m]? Who knoweth the unconceiveable dread and horror, which wicked men have in their ſoules, in their priſons, death-beds, or executions, when their owne conſciences tell them, This miſerie is come upon me, for murther, theft, adultery, riot, and ſuch like wicked courſes?

[k] 1 Pet. 4. 15.

[l] 1 Kings 22. 35.

[m] 1 Cor. 10. 9.

I. *Caution.*

I doe not deny, but ſuch malefactors may die ſullenly, or deſperately. Others may be deceived, and thinke they die in a good cauſe, when they doe not. So the ancient Donatiſts, and Arrians, and in our times, the Prieſts and Ieſuits thinke they die for Religion, and the true Catholike cauſe, and deſerve to be Canonized for Saints, whereas they ſuffer deſerved puniſhment for their rebellion and ſedition: yea they would in death be accounted Martyrs, before they have led the life of a Chriſtian [n]: yet being thus abuſed and deceived by Satan, and God in his juſtice giving them over into a reprobate ſenſe, they may even aſtoniſh men, to behold their ſeeming patience, joy, and Chriſtian reſolution: but yet this ſtandeth firme, that no man ſuffering or dying for an evill cauſe, and his minde be rightly informed, can die with comfort and peace, but with exceeding dread and horror, ſuch an one muſt needs be exceedingly fearefull to die.

[n] *Aug. Epiſt. 61. & contra Creſconium, lib. 3. cap. 47.*

Yea,

Yea, this that I have ſaid, muſt alſo be underſtood with exception of Repentance. Many men juſtly ſuffer preſſures and miſeries, tortures and torments, for their ſinnes and evill deeds; yet upon true repentance finde peace and comfort, in life and death. *Moſes* died in the wilderneſſe, and might not enter into the promiſed Land, becauſe hee did not *ſanctifie God at the waters of Strife* [n]; but repenting, he died with comfort. *Ioſiah* fighting raſhly and without warrant from God, was wounded to death; but repenting of his folly, he died with comfort, and was *gathered to his Fathers in peace* [o]. The theefe on the Croſſe died juſtly for his ſinnes; but repenting, he died with comfort, and *went to Paradiſe* [p]. Our Prodigall ſuffered hunger and miſery juſtly, for his riotous and luxurious dilapidating and waſting his goods; but repenting, *he found comfort* [q]. Many a man commeth to great miſery, poverty, ſickneſſe, ache, impriſonment, banithment, death, for his diſordered life; yet truly repenting, findeth peace and comfort. But (theſe caſes excepted) no man (that is rightly informed in his minde, and continueth impenitent) can but be exceedingly afraid to die: wherefore, every one that would moderate the feare of death, muſt be ſure to live and die in a good cauſe.

2. *Caution.*

Examples.

n Deut.34.5.

o 2 Chron.34.28.

p Luke 23.40.43.

q Luke 15.21,22.

The ſecond meanes for moderation of the feare of death, is to live an holy and ſanctified life. The Apoſtle compareth death to ſome fierce and truculent beaſt or ſerpent, which killeth all men that grapple with it, with a poyſonfull ſting, and telleth us, *the ſting of death is ſinne* [r]. As a man then would

2. *An holy life.*

r 1 Cor.15.56.

would not feare, but with great boldnesse encounter that Serpent, when he knoweth the sting is gone: so may we boldly and comfortably die, when we know the sting thereof is gone. Oh it is the guilt of sinne, maketh men so fearefull to die! But *great is the peace they have that love thy Law* [f]. Mark the upright, behold the just, the end of that man is peace: *The righteous are bold as Lions* [t]. Oh such as here live in the feare of God, making conscience of their waies, *eschewing evil* [u], *Walking in the Spirit* [*], *Mortifying the flesh with affections and lusts* [x], *having their conversation in heaven* [y], *And ever beholding the face of God, thorow the perspective of holinesse* [z], *Setting their minds on those things which are above* [a], *Being passed from death to life* [b], and alreadie entred into the first degree of glorification, (sanctification being glorification inchoate; and glorification, sanctification consummate:) What comfort, joy, boldnesse, have such in sickenesse and death? How comfortable to the living to visit such, and to heare and see their cheerefulnesse, patience, prayers, praises, benedictions, valedictions! (if infirmitie of flesh and bloud, or strength of disease doe not hinder:) on the other side, *such as walke in their life time after the flesh* [c], drinke up iniquitie like water, and are continually strengthening and adding poison to the sting of death; How are they distracted with feare, if they see that beast but gape upon them, or hisse at them? How comfortlesse to visit such, see their impatience, observe their worldly mindednesse, and heare their words of discontent, discomfort, and distrust! if God have not laid on them *the spirit*

f Psal. 119. 165.
t Prov. 28. 1.
u Iob 1. 1.
* Gal. 5. 16.
x Gal. 5. 24.
y Philip. 3. 20.
z Heb. 12. 14.
a Coloss. 3. 2.
b Iohn 5. 24.
c Rom 8. 1.

ſpirit of ſlumber. Therefore *let him that calleth on the name of Chriſt, depart from iniquitie* [d]. And whoſoever would, with comfort and boldneſſe looke for death, or Chriſt to judgement, *Let him deny all ungodlineſſe and worldly luſts, and live righteouſly, godly, and ſoberly, in this preſent world* [e].

d 2 Tim. 2. 19.

e Titus 2. 12.

The third meanes of moderation, is by a lively and ſtedfaſt faith: *This is our victory, even faith* [f]. How can that man be immoderately afraid to die, who doth in his heart ſtedfaſtly beleeve that Chriſt died for him, and hath conquered Satan, death, and hell for him, diſarmed the ſtrong man Satan, deprived Death of its ſting, that it cannot hurt, that the nature of it is changed, an end of all evill, the beginning of all true good? It is not poſſible with the cleare eye of Faith, to behold death in the Cryſtall-glaſſe of the Goſpell, and to be immoderatly afraid of it. Here then was the Diſciples want: they had a good cauſe, they followed their Maſter into the ſhip, they lived honeſtly (*Iudas* excepted;) but their faith was weake, and therefore their feare ſo ſtrong; *Why are yee ſo fearefull? O yee of little faith!* Wherefore, let all ſuch as deſire to moderate the feare of death, pray for *increaſe of Faith* [g].

3. *A ſtedfaſt Faith.*

f 1 Iohn 5. 4.

g Luke 17. 5.

Oh ſee what an ineſtimable Pearle & Iewel Faith is, in that it doth not onely juſtifie us before God, and appropriate unto us all the happineſſe of heaven through Chriſt; but is of ſo great uſe in this life, both in the times of health and proſperity (as time and occaſion ſerve) bringing forth moſt worthy fruits in regard of God, and our neighbours; and ſpecially in our adverſities and troubles. *David* confeſſed,

confeſſed, *hee had periſhed in his troubles, if it had not beene for his Faith* [h] : And the Apoſtle ſaith, *Through Faith the Saints of old ſtopped the mouthes of Lions, quenched the violence of fire, eſcaped the edge of the ſword, were tortured, and accepted not deliverance*, Heb. 11. 33. It is Faith *that breedeth Patience* [i] ; *and begetteth godly comfort and courage : hee that beleeveth doth not make haſte* [k] ; that is, whereas the vnbeleeving, comming into any diſtreſſe, any danger, or perplexitie, are diſtracted with care and feare, and make haſte, running and ruſhing into all manner of evill, and indirect meanes for releefe and deliverance, (as *Saul*, who for want of Faith, *made too much haſte to offer ſacrifice* [l], *and conſult with a Witch* [m] :) Such as truly beleeve, will not doe ſo, *Though earth remove, and hills be hurled into the midſt of the ſea* [n]. If God ſend famine, he is not ſo fearefull ; for he knoweth God *feedeth the Birds of the aire* [o], *and the young Ravens when they call* [p] ; And *whoſoever feare him ſhall want nothing that is good* [q]. If God ſend peſtilence, he is not ſo fearefull ; for he knoweth it is Gods arrow to hit whom he will, and that, if his life be more for Gods glory, than his death, *A thouſand ſhall fall on one hand, and ten thouſand on the other, yet it ſhall not come nigh him* [r]. If ſword come, he wil not be ſo fearfull, *Though he were compaſſed with ten thouſands of enemies round about* [s] ; *for he knoweth the wicked is but Gods ſword* [t] ; *& that an haire cannot fall from his head, but according to the good will and pleaſure of his heavenly Father* [u]. If ſickneſſe and death come, he is not ſo fearefull ; *For he knoweth, though he die, yet ſhall*

h Pſal. 119.
i 2 Theſſ. 1. 3.
k Eſay 28. 16.
l 1 Sam. 13. 9.
m 1 Sam. 28. 7.
n Pſal. 46. 2.
o Matth. 6. 26.
p Pſal. 147. 9.
q Pſal. 34. 10.
r Pſal. 91. 7.
s Pſal. 3. 6.
t Pſal. 7. 13.
u Matth. 10. 30.

shall he live *; oh, of what singular use is faith in all our troubles?

* Iohn 11. 25.

But I heare some (as discomforted with this discourse) say, I thanke God, my conscience doth approve my cause and walking to be honest, (humane frailties excepted:) yet I finde my selfe often very ill disposed, and fearefull to die, which maketh me doubt I have not faith.

Obiect.

I answer, Our Saviour doth not say, Because his Disciples were so fearefull, therefore they had no faith; but their faith was little. Immoderate feare argueth imbecillitie, but concludeth not a nullitie of faith. And for thy comfort know this, that even the best of Gods children are subject to such feares; as *David*, *The feare of death is fallen upon me*, *Psal.* 55. 4. But though it exceed measure for a time, their faith will keepe them from despaire, and in good time recover them, as *David* said, *I will not feare to goe thorow the valley, of death, &c. Psalm.* 23. 4. Oh pray then for the increase of faith.

Answ.

Whereunto, lastly, may be added godly meditation on such great blessings, as death (beheld in the looking-glasse of the Gospell) doth bring to every true beleever: as that the Body is presently brought into a better condition, than ever it had in this life; for by death it is both made insensible (and by that meanes freed from all the calamities of this life) and ceaseth to be an Active and Passive instrument of sinne: the Soule passeth to life, rest, and glory, perfectly seeing and knowing God, without intermission keeping an eternall Sabbath, and

4. *Godly Meditation.*

without ceſſation or weariſomneſſe, keeping turnes with the Angels, praiſing Gods name for ever and ever; in fulneſſe, enjoying whatſoever may cauſe love and admiration, or procure joy and contentation; even an univerſall collection of all joyes, bleſſings, and comforts, beyond all we have heard, ſeene, or can poſſibly thinke. In regard whereof *Solomon* hath pronounced, *The day of death to bee better than the day of birth* [x]. And the Apoſtle *deſired to be diſſolved and to be with Chriſt, which is beſt of all* [y]. And ſo much for the literall doctrine, Gods people muſt not immoderately feare any manner of death, and how that is obtained.

x Eccleſ. 7. 3.

y Phil. 1. 23.

2. *Doct. myſt.* Our ſecond doctrine is from the myſterie; the ſhip repreſenting the Church, and the ſtorme perſecution. Our Saviour reproving the diſciples for their immoderate feare in this ſtorme, doth teach vs, That Gods people ſhould not immoderately feare, though the Church be in never ſo great danger, diſtreſſe, or perplexitie. What greater evill threatned to the Church, than by the *Aſſyrian* Monarch? Inſomuch that God cauſed the Prophet to call his ſonne, *Maher-ſhalalhaſh-baz*, or *make ſpeed to the ſpoile* [z]: yet even then the Prophet bade the people *not be afraid, nor ſay a confederacie, a confederacie, but ſanctifie the Lord of hoaſts, and let him be your feare, and let him be your dread, and hee ſhall be for a ſanctuary &c* [a]: not forbidding a moderate feare, and uſe of godly meanes; but immoderate feare; and, for their ſecuritie, making ſuch leagues with Idolaters, and Gods profeſſed enemies, as was forbidden.

z Eſa. 8. 1.

a Eſa. 8. 12, 13.

Application.

Oh,

Oh, great is the ſtorme now, and the poore ſhip of the Church, in mans eye, in great perill: but bee not ſo fearefull, but reſt on God. The Church is in danger, beſet with enemies, both powerfull and politike, for crueltie and miſchiefe matchleſſe; who have confederated, and threaten her ruine. True: but hath not Chriſt ſaid, *Hee will be with his Church to the end of the world* [b]: nay more, *That the gates of hell ſhall not prevaile againſt it* [c]. The ſhip is covered with waves, but ſhall not be drowned; the Church is perſecuted, but ſhall not bee deſtroied; God will in his good time rebuke winds and ſeas, and ſend a comfortable calme. *Mardochay* beleeved comfort and deliverance would come [d], and it did come; and he that doth not beleeve as he did, may worthily bee rebuked, in the words of my Text, *Why are yee ſo fearefull, O yee of little faith?* And ſo much be ſaid of the firſt thing Chriſt reproved in his diſciples, *viz.* The exceſſe of feare. The ſecond followeth, which is the defect of faith, in theſe words.

Vſe.

[b] Matth. 28. *ult.*
[c] Matth. 16. 18.
[d] Heſt. 4. 14.

O yee of little Faith!] Which reproofe is laid downe in way of admiration: *q. d.* Oh that your faith ſhould be ſo little, and weake, hauing heard and ſeene what you have done! *Out of which eater commeth meat, and out of this ſtrong commeth ſweetneſſe* [e], (that I may uſe *Sampſons* Riddle,) yea out of this reproofe doe flow comforts abundantly to all godly minded ones, who mourne in their ſoules, becauſe they are ſubject to the ſame reproofe, having but a little faith. For the further comfort then, of all poore, weake, and feeble beleevers,

2. *Part.*

[e] Iudg. 14. 14.

leevers, ſuffer me, with your patience, fully to open this point.

1. *Obſerv.* And marke his words: he ſaith not, *O yee of* [*no*] *faith*, for they all beleeved in him (*Iudas* excepted [f];) but, *yee of* [*little*] *faith*. The widow of *Zarephath* had not a Cake, but *an handfull of Meale in a barrell, and a little Oile in a Cruſe* [g]. That they followed him into the ſhip, and feared no danger; that in this extreme danger they come to Chriſt, calling him *Lord, Lord*, and pray him to ſave them; proveth that they had ſome faith: but that they are ſo fearefull, and awaken him ſo turbulently, as if they were in greater ſecuritie if he were awake, or he leſſe able to helpe them being on ſleepe, than awake; this was poore and

2. *Obſerv.* little faith, and our Saviour reproveth it with admiration, *O yee of little faith!* Not of little courage or valour; for theſe and all other vertues grow from faith, as the Apoſtle ſaith, *Some through faith have ſtopped the mouthes of Lions, quenched the violence of fire, of weake have beene made ſtrong, waxed valiant in fight, and have turned to flight armies of Aliens* [i]. No vertue ſo uſefull in dangers as faith: the Apoſtle calleth it, *our ſhield* [k]; and another ſaith, *In all dangers and diſtreſſes wee are to encounter withall in this world, it is our victorie* [l]; wherefore he wondreth they have ſo little of it: And as another Euangeliſt expreſſeth it, *How is it, that yee have no faith* [m]? that is, How is it that yee have no better, or greater meaſure of faith? Or as *S. Luke*, yet in another phraſe and forme, *Where is your faith* [n]? Or as the Greeke Article intendeth, *Where is*

f Iohn 6. 64.

g 1 Kings 17. 12.

i Heb. 11. 34.

k Epheſ. 6. 16.

l 1 Iohn 5.

m Mar. 4. 40.

n Luk. 8. 25.

*is this your faith**? that measure and degree of faith, which you have shewed to be in mee? All which tend to one purpose, *viz.* to declare the weaknesse, feeblenesse, and modicitie of faith in this their great danger, when the strength of their faith should specially have supported them.

* πῶ δῆτιν ἡ πίστις ὑμῶν; *Vbi est illa fides vestra? Toll. Comment. in locum.*

Obiect.

But some may obiect and say, That after this time the Apostles are said to have no faith; therefore they had no faith now. So after his resurrection, it is said, *Christ appeared to the eleven as they sate at meat, and upbraided them with their unbelefe*[a]. And to *Thomas* hee said, *Be not faithlesse, but beleeving*[b].

[a] Mark. 16. 14. ὠνείδισε τὴν ἀπιστίαν αὐτῶν: *Exprobravit incredulitatem eorum.*

[b] Iohn 20. 27. μὴ γίνε ἄπιστος, ἀλλὰ πιστός. *Ne fiat incredulus, sed credens*

Answ.

Answer. That infidelitie, incredulitie, or unbeleefe, is twofold, *viz.* absolute, and comparative. Absolute unbeleefe, is, when the heart is void of every, even the least jot & grain of true faith and beleefe; as where the Apostle demandeth, *What part hath he that beleeveth with an Infidell*[c]? Comparative infidelitie is in relation, not with any true, but with a strong measure of faith. And thus a weake, or little faith; a faith, which in the houre of temptation is assaulted with doubtfulnesse, is comparatively called faithlesnesse, and unbeleefe: such was their faith now, and after Christs resurrection for a time.

[c] 2 Cor. 7. 15.

Application.

And now, if we make Application; Surely, if it bewrayed a small measure of faith for them to be so fearefull, when Christ was, in humilitie, weaknesse, and infirmitie, on sleepe; and before they had seene many most glorious miracles, which after this time hee wrought for confirmation of their

faith; and before they ſaw his glory in his reſurrection from the dead, and his aſcenſion into heaven, and the ſending of the holy Ghoſt upon them, according to his promiſe: How much leſſe is our faith? yea how may wee juſtly thinke we have no faith, but are moſt worthy to be reproved for our infidelitie, if in any danger wee exceed in feare, having ſeene all his miracles, reſurrection, and aſcenſion, &c. in the glaſſe of the Goſpell? Was their faith little, becauſe he being on ſleepe, they did exceedingly feare danger? And ſhall not our faith appeare to be farre leſſe, if wee ſo exceedingly feare, ſeeing we know, *he now ſitteth at the right hand of God* [o], *having received all power and authority in heaven and earth* [p], *and never ſlumbreth nor ſleepeth* [q].

o Rom. 8. 34.
p Matth. 28. 18.
q Pſal. 121. 4.

Exhortation. Oh then meditate on the promiſes, performances, and power of God; the merit of Chriſt, mercy of God, his goodneſſe and greatneſſe; who both will and can turne all to the beſt; that in greateſt perplexitie and diſtreſſe that can or may befall your ſelves, or any Gods people, you may have the commendation given to *Abraham*, that *contrary to hope, he beleeved under hope* [o], and may avoid this reproofe, *Why are ye fearefull? O ye of little faith!*

o Rom. 4. 18.

1. Gen. Doct. Here firſt we may learne, what great ſpirituall combats and conflicts Gods children in this world are ſubject unto. Our life is *a warfare on earth* [r]; as a well-tried, and expert Warriour (keeping the termes of his owne Art) called it: and the Apoſtle, a wiſe and valiant Captaine in Gods hoaſt, doth not

r Iob 7. 1.

not only furnish every Christian souldier, from top to toe, with compleat harnesse, but also describeth their enemies; *We wrestle not with flesh and bloud, but against principalities and powers, against worldly governours, the princes of the darknesse of this world, against spirituall wickednesses, which are in high places* [t]. You see what enemies we have, and how exceedingly furnished, with strength in their hands, and malice in their hearts, having all gainfull advantages, both from nature; they spirits, and we flesh; and from place; they being above, we below, and far beneath them. In which combat of our soules, faith is our principall armour, both of offence and defence; and therefore the Apostle biddeth us, *Resist Satan, being stedfast in the faith* [u]; to *take the shield of faith* [*]; and to *fight the good fight of faith* [x]. Oh it is our faith, whereby *we stand* [y]; and *get victory* [z]. Wherefore there is nothing so much assaulted as our faith, yea and many times is so exceedingly battered and shaken, and brought to so low an ebb, that even the best of Gods children have thought they have had no faith, and (at least in the exceeding weakenesse thereof) have made bitter complaints, *My God, my God, why hast thou forsaken me* [a]? and, *will the Lord absent himselfe for ever? and will he shew no more favor? Is his mercy cleane gone for ever? Doth his promise faile for evermore? Hath God forgotten to be gracious? Doth he shut up his mercies in his displeasure? Lord, how long wilt thou hide thy selfe? for ever? and shall thy wrath burne like fire* [b]? And, *Oh wretched man, that I am* [c]! Loe these, these indeed are the grievous

[t] Eph.6.12.
[u] 1 Pet.5.9.
[*] Eph.6.16.
[x] 1 Tim.6.12.
[y] 2 Cor.1.ult.
[z] 1 John 5.
[a] Psal.22.1.
[b] Psal.89.46.
[c] Rom.7. penult.

conflicts and foiles, which even the choſen Captaines of the Lords Armies have received: and if ſuch Lions themſelves have roared, for the diſquietneſſe of their hearts; what have ſilly Lambes experience of in their ſoules? No marvell, though they ſigh, and mourne, and complaine, and be brought very low, as if they had no faith at all; but their hearts were full of unbeleefe, doubtings, feares.

Vſe. Oh let ſuch know, to their comfort, that the very beſt of Gods children have had, and have, and ſhall have experience hereof, and ſhall grone under the burthen of the remainders of corruption, and lament the ſinfull infirmities which cleave unto them, and cry out of feare, doubting, and unbeleefe: yea know (becauſe Regeneration is imperfect in this life) where there is no doubting at all, no feare at all, no ſtriving againſt unbeleefe, there is no true comfort, no true faith, but a proud preſumption.

1. *Obſerv.* For the illuſtration of this point, know firſt, That corruption is not ſeene or diſcerned by corruption, but by grace; as foule things are diſcerned by the light, not by darkneſſe; and ſickneſſe diſcerned by health; none being more deſperately ſicke, than he that feeleth it not; none in ſo dangerous caſe, as they that ſee not the corruptions, and feele not the wants of the ſoule, but are in that ſpirituall Lethargie, the Church of *Laodicea* was, *thinking ſhee was rich, and increaſed in goods, and had need of nothing; when ſhee was poore, and miſerable, wretched, blinde, and naked*[d]. The more therefore we feele

[d] Rev. 3. 17.

our

our infidelitie, diſtruſt, rebellion, the better our eſtate.

Secondly, man muſt be conſidered in a double eſtate, *viz.* as he is by nature; and as he is by grace. By nature, he is altogether fleſh; *That which is borne of the fleſh is fleſh*[c]; he is wholly led by the fleſh, he delighteth in nothing but the works of the fleſh, and all the works of the fleſh are his; and if herein he continue, he and they ſhall periſh together. But in the eſtate of grace, though *he live in the fleſh*[f], *he walketh not after the fleſh*[g], *he warreth not after the fleſh*[h]; *he is led by the ſpirit*[i]. Indeed *the fleſh doth continually luſt againſt the ſpirit*, and many times prevaileth, not only begetting evill motions, purpoſes, and deſires, but as a ſtrong enemy, leading the childe of God captive, to doe that which hee ſhould not, he would not[k]. But theſe motions, theſe actions, they are not his, they ſhall never be laid to his charge. If Satan object them, hee may renounce them, and ſay, Indeed theſe are the motions & actions of the fleſh, and we were ſometime all one, but now we are ſeparate and divided; it only dwelleth as an inmate, but I doe not partake with her; never man and wife were more firmely divorced, than I and my fleſh: therefore if the fleſh have plaied the harlot, and begot theſe brats, caſt them at her doore, I will not owne them, I will daſh them in peeces againſt the ſtones. Wherein you have the Apoſtle himſelfe for a moſt excellent preſident; *Now, if I doe that which I would not, it is no more I that doe it, but ſinne that dwelleth in me*[l]. If I ſhould not have doubts and feares, and diſcerne

2. *Obſerv.*

c Iohn 3. 6.

f 2 Cor. 10. 3.
g Rom. 8. 1.
h 2 Cor. 10. 3.
i Rom. 8. 14.

k Gal. 5. 17.

l Rom. 7. 20.

cerne much evill in me, I might then indeed juſtly doubt and feare, I were all fleſh; but I doe diſlike and deteſt them, and lay them to the fleſhes charge; and even hereby I know that I have received the Spirit, becauſe it ſheweth me the weakneſſe of my faith, and ſtirreth up holy grones, ſighes, and deſires to Heaven, for the increaſe of it.

Vſe. I ſay againe, let none of Gods children be too much dejected, or caſt downe, or grow out of heart with themſelves, much leſſe call their eſtate with God into queſtion, becauſe the remnant of corruption, like a bold, ſaucie inmate, dwelleth in them, and doth continually vex and diſquiet them, diſturbe and trouble them, croſſe and hinder them in every good purpoſe and thing, and ſtill haling and pulling on to ſinne with inceſſant importunitie, and ſometimes prevailing. The experience of this made the Apoſtle ſo exclaime, *Oh wretched man!* With whom give thanks feelingly to God for *victory through Ieſus Chriſt*, for that hee hath delivered thee from the dominion, bondage, and ſlaverie of ſin, that it doth not reigne in thee: & alſo keep a very watchfull eye, and ever give thy fleſh a ſowre look, keep it under, and in ſubjection, make it not thy counſell[m]; be ſure to make *a covenant with eyes**, eares, and all the ſenſes, they ſhall be ſtrangers to it; forbid thy ſervants to be acquainted with it, and then (though ſinne and corrupt fleſh be ſuch a ſhameleſſe inmate, to ſay as *Ruth* did to *Naomie*, *Whither thou goeſt, I will goe; where thou dwelleſt, I will dwell; where thou dieſt, I will die, and there will I be buried*[n]; *nothing but death can*

[m] Gal. 1. 16.

* Iob 31. 1.

[n] Ruth 1. 16, 17.

quite

quite part and ſunder us) it ſhall not be able to hurt us. Oh ſee what a ſweet comfort the Goſpell propoſeth to Gods children, even from ſenſe and feeling of their wants, and weakneſſe of faith. Concerning which, I will not ſay as our Saviour did in another caſe, *He that is able to receive it, let him receive it* [o]; but I will even thruſt it into the boſomes of weake and feeble Chriſtians (if any ſuch be here preſent) by removing two ſuch Objections, as are made againſt it, and whereby, as with both hands, they even thruſt it from them. The firſt is this.

[o] Matth.19.12.

1. *Obiection.* No ſenſe of Faith.

Oh, I could comfort my ſelfe many waies, if I had any faith, (though never ſo weake or ſmall) but I cannot diſcerne any at all, but mine heart is full of infidelitie and rebellion. I anſwer; Great is the ſenſe and aſſurance, which commonly beleevers have of their faith; otherwiſe the Apoſtle would never have ſaid, *Prove your ſelves, whether you are in the faith or not* [p]: yet two times muſt be excepted, *viz.* the time when God firſt giveth it, and the houre or time of ſome great temptation. Recount then the times which are paſſed, and the yeeres of old, yea *remember the yeeres of the right hand of the moſt high*, *Pſal.*77.10. Haſt thou at any time had the aſſurance and comfort of faith? Be of good comfort, it will revive againe; *Heavineſſe may endure but for a night, ioy will come in the morning*: [q] ἀπορούμενοι, ἀλλ' ἐξαπορούμενοι, Thy faith may be caſt downe, but cannot be deſtroyed; *Deliquium pati, non penitus mori*; may ſownd, but cannot die. Or haſt thou never had the ſenſe of faith, but

Anſw.

[p] 2 Cor.13.5.

[q] 2 Cor.4.9.

but now deſireſt it, and art heartily ſorry thou feeleſt it not? it may be this graine of muſtard-ſeed is but now ſowen in the furrowes of thine heart; water it with Word, Sacraments, and Prayer, and doubt not but thou ſhalt, in good time, have the ſenſe and comfort of it.

2. *Obiection.* No ſenſe of Gods love.

Anſwer.

Oh, but I have no ſenſe of Gods love; therefore I have no faith. I anſwer: Chriſt had no ſenſe of Gods love, and yet beleeved, when he praied, *My God, my God, why haſt thou forſaken me* [r]? How void was *Iob* of the ſenſe of Gods love, when hee complained, God accounted him *as his enemy* [s]; and made him *as his butt to ſhoot at* [t]? How far was *David* from deſpaire, when he complained, *Is his mercie cleane gone for ever* [u]? No, no, that is but infirmitie, (as he confeſſed) *God changeth not* [*]; *nor hath any ſhadow of change* [x]; *whom he loveth, he loveth to the end* [y]: his *covenant* is more ſure, than that *of the day and night* [z]. It is but thy triall; *In a little wrath, I hid my face from thee, for a moment, but with everlaſting compaſſion have I embraced thee* [a]. The Sunne ſetteth, and hath a time to paſſe thorow the other Hemiſphere; but the next morning it riſeth againe with greater comfort. God is a ſure friend, and many times intendeth moſt good, when he is leaſt ſeene or felt. Wherefore ſay, *Oh my ſoule, beleeve thou haſt faith, though thou diſcerne it not; and preſume God loveth thee, though thou haſt no ſenſe of it.*

r Pſal. 22. 1.

ſ Iob 13. 24.

t Iob 16. 12.

u Pſal. 77. 8, 10.

* Numb. 23. 19.

x Iames 1. 17.

y Iohn 13. 4.

z Ierem. 33. 20.

a Eſay 54. 8.

2. *Gen. Doct.*

Our ſecond leſſon is; Afflictions are a great triall of faith; and commonly it doth greatly abate in them. So *S. Peter* ſaith, *The faithfull went through*

through many temptations, that the triall of their faith, being found much more precious than gold that periſheth[b]. Thus God tried *Abraham*[c], i.his faith; and Chriſt tried *Philip*[d], i.his faith: yea and many times the faith of Gods children ſhrinketh in tribulations. *Davids* faith was ſtrong, when he ſaid, *The Lord is my light, and my ſalvation, whom then ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an hoaſt ſhould encampe againſt me, mine heart ſhall not feare*[e]: yet *Saul* ſo long purſued him in the wilderneſſe, and brought him to ſo many ſtraits, that in the end, in weakneſſe of faith, he ſaid, *I ſhall one day periſh by the hand of Saul*[f]. *Peters* faith was ſtrong, when there was no danger; he *would die, rather than denie Chriſt*[g]: but in the High Prieſts Hall, where was danger indeed, his faith was weake; he denied, and forſware him[h]. *Andrew, Simon Peters* brother, began well, *There is a lad here hath five barley loaves, and two fiſhes*: he held not out; no ſooner caſt his eye on ſuch a hungry multitude, but ſaid, *What are they among ſo many?* Our Diſciples were bold men on the ſhore, and feared nothing; but in the ſtorme, where is that faith? Oh let us judge charitably of ſuch, as (in times of temptation) have bewrayed weakneſſe; and prepare our ſelves, being ever ſuſpicious of our weakneſſe, and praying God to increaſe our faith. And thus much be ſaid in generall: Now let us more particularly view the words.

O yee of little faith! *] Faith being one of the graces of infuſion, hath it meaſures and degrees, (I meane not one man compared with another, as *Abraham*,

b 1 Pet.1.7.
c Gen.22.1.
d Iohn 6.6.
e Pſal.27.1,3.
f 1 Sam.27.1.
g Ioh. 13.penult.
h Matth.26.72.
* ὀλιγόπιστοι.

Abraham, who was ſtrong in faith[i], compared with the father of the *Dæmoniack*, *Lord, helpe mine unbeleefe)* but in the ſame man, it may be ſtrong at one time, and weake at another: and the ſtrength and weakneſſe of it, is in both the parts of it, *viz.* Knowledge, and Application; ſo as one man may be ſtrong in Knowledge, and weake in Application; and another may be weake in Knowledge, and yet ſtrong in Application.

i Rom. 4. 20.

What is the greateſt, and leaſt degree of faith, can hardly be determined by the Scriptures. The ſtrongeſt we reade of, was that in *Abraham*, the father of all them that beleeve, whoſe faith is thus by the Holy Ghoſt commended; *Againſt hope, he beleeved in hope.* And againe, *He was not weake in faith.* And againe, *Being ſtrong in faith, he ſtaggered not at the promiſe through unbeleefe, but gave glory unto God, being fully perſwaded, that what he had promiſed, he was able alſo to performe*[k]. Loe, what an high commendation is here given to *Abrahams* faith, *He beleeved under hope, againſt hope; he was not weake, he was ſtrong, he ſtaggered not, he was fully aſſured.* This is that great faith expreſſed by the Metaphor of a ſhip which commeth into the Haven with full ſailes, and is called πληροφορία, or *a full aſſurance, Heb.* 10. 22. ἀπὸ τῆς πλήρης καὶ φέρειν. *Lapid. in Rom.* 14. 5. Which great meaſure of faith, he had not (nor any other ordinarily) at the firſt of his converſion, but attained unto it, by great ſchooling, many trials, and great obſervation, and experience of Gods mercy, power, goodneſſe, and greatneſſe. And this is the meaſure wee muſt all ſtrive

Which is the greateſt meaſure of Faith.

k Rom. 4. 18, 19, 20.

ſtrive to attaine unto. Oh happy that ſoule, that can ſay truly with *Iob, I know that my Redeemer liveth, whom I ſhall ſee* [l]: and with the Apoſtle *S. Paul, I am perſwaded that nothing can ſeparate us from the love of God, which is in Chriſt Ieſus our Lord* [m].

[l] Iob 19.25.

[m] Rom. 8. ult.

There is alſo a leſſer degree of faith, which is called *a weake*, or *little faith* *, reſembled to *a bruiſed reed, ſmoaking flax* [n], and *a graine of muſtard ſeed* [o], which is the leaſt of all ſeeds (that bringeth up ſuch a ſtalke or tree.) That it is very little, theſe *Similies* intend: but what is that leaſt meaſure, and degree, which every one muſt have, that will be juſtified, and ſaved, is a great queſtion, but behoveth us greatly to be reſolved in. Learned Divines ſay, it is a ſerious and conſtant deſire (ariſing from an humbled and broken ſpirit) to be reconciled unto God, and to have ſinnes forgiven. Some ſeeme to hold, that full aſſurance is eſſentiall to every true faith; and therefore deſcribe it, To be a full perſwaſion of the heart, grounded upon the promiſes of God, that whatſoever Chriſt hath done for others, he hath done for me. But alas, how far was that true beleeving father from this, who prayed, *Lord helpe mine unbeleefe* [p]. And many thouſands of Gods children, who in the inſtant of their converſion, or by their negligence, in the uſe of good meanes, or by falling into ſome great ſinne, have ſo farre abated the power and efficacie of their Faith, that they cannot ſay, Chriſt died for them, that their ſinnes are forgiven, and God their Father in Ieſus Chriſt. Oh ſuch full aſſurance is only

* ὀλιγοπιστία.

[n] Eſay 42.3. Mat. 12.20.

[o] Matth. 17.20.

Which is the leaſt meaſure of Faith.

[p] Mar. 9.24.

only eſſentiall to a ſtrong faith. It may be a true faith, which hath not that aſſurance, but is rather in great combat with diſtruſt, and deſpaire. Marke then your deſcription of the leaſt meaſure of faith; It is but a deſire, yet a true and conſtant deſire; and a deſire ariſing from an humbled and contrite ſpirit; ſuch a ſpirit as is caſt downe, and even broken, with ſight of ſinne, ſenſe of Gods anger, and feare of puniſhment. And the object of this deſire, is not ſo much life, and ſalvation, (which *Balaam*, and every meere naturall man deſireth) as Remiſſion of ſinnes, and Reconciliation unto God, which no unbeleever careth for.

Ground. The ground of this Aſſertion is, becauſe the true deſire of any Grace, is as the bud of that Grace, and (in Gods eſteeme) the Grace it ſelfe. So then, the deſire of pardon, and reconciliation with God, is as the bud of faith. For as the bud includeth the bloſſome and fruit; and as in the Spring time, with the warmth and nouriſhment of Sunne & ground, the bud doth grow, bloſſome, knit, and hold fruit: ſo this true deſire, how little ſoever it ſeeme to be to him that hath it, or others, yet being nouriſhed with Word, Sacraments, and Prayer, it will grow ſtronger and ſtronger, like the graine of Muſtard-ſeed.

Cõfirmation. But let us (I pray you) ſee, how the Scriptures wil warrant this comfortable deſcription of a true faith, by the leaſt meaſure of it. *David* ſaith, *Lord, thou haſt heard the deſire of the poore* [q]: then there is faith in the deſire, for God heareth no prayer that is not made *in faith* [r]. And againe, *He will fulfil the*

[q] Pſal. 10. 17.

[r] Iam. 1. 6.

the desire of them that feare him [r]. Christ hath pronounced, *Blessed are they that hunger and thirst after righteousnesse* [t]. And againe, *To him that is athirst, I will give to drinke of the well of life freely* [u]. Hereunto I subscribe, as unto the undoubted truth of God, and Tenet of our Church, which hath taught us thus to pray, *O God, mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull.* Whereupon I inferre this comfort for the refreshing of any wearied soule. Doest thou see thy sins many, great, and grievous, whereby thou knowest thou hast offended God, and standest guilty, and liable to all his curses, and punishments, in this life, and the life to come? Though in strength of faith thou canst not say, Christ hath redeemed me from the curse of the Law, Christ hath by his obedience reconciled me unto God, and all my sinnes are forgiven; only thou hopest thy sins are pardonable, and thou desirest unfainedly, that God would pardon them, and be reconciled, &c. Be of good comfort, here is the bud and seed of faith, and in Gods acceptation, true faith, and thou shalt have thy desire. And for confirmation hereof, marke these two things.

[r] Psal.145.19.

[t] Matth.5.6.

[u] Rev.21.6.

Two Arguments proving a godly desire of Grace, to be true Grace.

First, the true desire of Grace, (as Faith and Repentance) is a sanctified desire, a sanctified affectiõ. Now where the Spirit of God once beginneth to sanctifie, he doth *sanctifie throughout* *, the minde, memory, and will, as well as affections; and he that is *sanctified*, doth *beleeve*, and is *iustified* [x].

* 1 Thess.5.23.

[x] Rom.8.30.

Secondly, this holy desire is a plaine evidence, and fruit of the Spirit, which stirreth up *sighes and*

groanes [y]. Theſe deſires cannot proceed from the fleſh; *For that which is from the fleſh, is fleſh* [z]; and being from the Spirit, it is an infallible argument, that Chriſt dwelleth in us, as Saint *Iohn* ſaith, *Hereby we know that Chriſt dwelleth in us, even by his Spirit, which he hath given us* [a]. And, doth Chriſt dwell in us? Then ſurely we have faith, *For he dwelleth in the heart by faith* [b]. Oh then be of good comfort, humbled ſoule, theſe holy motions and deſires may aſſure thee, thou art truly ſanctified, thou haſt the Spirit of God, thou haſt a true faith, though very little, weake, and feeble.

y Rom. 8. 25.
z Iohn 3. 6.
a 1 Iohn 4. 13.
b Epheſ. 3. 17.

Obiect. But me thinketh (upon the delivery of this doctrine) I ſee, both the Wicked to lift up head, & ſet up briſtles, ſaying, Nay, if good deſires will ſerve the turne, we are well, and ſhall be ſaved, for I am ſure we have enow of them; and the Godly yet ſtill to be of a deject countenance, ſaying, Alas, what wicked man is there in the world, but hath ſometimes good deſires?

Anſw. I anſwer, It is true that God ſometimes beſtoweth common gifts on the Reprobate; and ſo, in the judgement of man, they goe often farre in the way of ſalvation; but never any Reprobate, ever had, or ſhall have, the leaſt meaſure of juſtifying and ſaving faith; *that is only of Gods Elect* [c], *and of ſuch as are ordained to ſalvation* [d]. And therefore all the fleſhly deſires of the Reprobate, may be diſcerned from this true ſpirituall deſire of the Elect.

c Titus 1. 1.
d Acts 13. *ult.*

Notes of difference. 1 Firſt, by the continuance of it: for the deſires of the Reprobate are but like a flaſh of lightning, ſudden motions ariſing from hearing of the Word, or

or ſome heavie judgement of God that lieth on them; as *Herod heard Iohn Baptiſt gladly*, and did many things; and had doubtleſſe many good motions, *but all like the mornings dew* [e]: if he be pleaſed with the dancing of a wanton Damſell, he will cut off *the Baptiſts head* [f]. When the plague is on *Pharaoh*, hee will ſend for *Moſes* and *Aaron*, and crie, *Pray, pray*; but no ſooner the plague removed, but *he is worſe than before* [g]. But *the true deſire abideth and increaſeth, as the light unto a perfect day* [h].

[e] Oſe.6.5.
[f] Matth.14.9.
[g] Exod.8.15.
[h] Prov.4.18.

2

Againe, true faith is of an active and operative nature; according to the meaſure of it, it will work. He that hath the true deſire of peace, and reconciliation with God, by the merits of Chriſt, it will make him uſe the meanes, whereby the ſame is procured: he that doth truly deſire forgiveneſſe of ſins, and Gods favour, will hate his ſinnes, and whatſoever he knoweth doth offend God. The wicked cannot doe ſo. *Herod reverenced Iohn, and heard him gladly; but his heart was ſtill ſet on Herodias, and boiled in filthy inceſtuous luſt* [i]. *Balaam* would fain *die the death of the righteous* [k]; but careth not for their lives, nor will uſe the meanes, whereby ſuch a bleſſed death is procured, but *his heart is ſtill ſet upon the wages of ungodlineſſe* [l]. If then thou haſt but the fore-named deſire; but thou feeleſt it powerfull within thee, to worke more and more an hatred of thy ſinnes, and of all the meanes and occaſions thereof; and to uſe carefully the meanes, which God hath appointed for the increaſe of faith and holineſſe; aſſuredly thou haſt received the good ſeed of faith into thy heart, and thou haſt the bud,

[i] Marke 6.20.
[k] Num.23.10.
[l] 2 Pet.2.15.

which will in good time bloſſome, knit, and beare. Thus that I have declared the leaſt meaſure of ſaving faith: let me, for their further comfort that have it, deduce a few moſt ſweet concluſions.

1 The firſt is this; The leaſt and weakeſt true faith doth as perfectly juſtifie, as the greateſt and ſtrongeſt. The poore weake beleeving man, that *prayed Chriſt to helpe his unbeleefe* [m], was as perfectly juſtified, as *Abraham*, that *was ſo ſtrong in faith, that he ſtaggered not* [n].

m Marke 9.24.

n Rom.4.20.

Reaſon. The Reaſon hereof is, becauſe faith doth not juſtifie in reſpect of it ſelfe, as it is a gift, or action, or vertue, inherent in us; for then, as it is more or leſſe, ſtronger or weaker, ſo ſhould we be more or leſſe juſtified; but faith doth juſtifie, as it is the inſtrument, whereby we apprehend and receive the object. The object or matter of our juſtice is Chriſt, and Chriſt is not received more or leſſe, according to the meaſure or degree of faith; but Chriſt is either wholly received, or refuſed: and he that hath whole Chriſt, hath his righteouſneſſe; which is ſo perfect, *(being the righteouſneſſe of God* [o]) as cannot receive any augmentation or increaſe. So that juſtification conſiſteth not in the ſtrength and quantity, but in the truth and quality of our faith. God hath a touchſtone to trie our faith, 1 *Pet.* 1. 7. but not weights to weigh with; regardeth the goodneſſe, not greatneſſe; heartineſſe, but not heavineſſe. The dimme and weake ſighted were as well *cured by beholding of the brazen Serpent*, as the cleare and ſtrong [p]: the old, poore, ſicke, weake and palſie, trembling hand, may receive a precious pearle, or a peece

o Rom.3.21.

p Iohn 3.14. Numb.21.9.

peece of gold, as well as the young, steddie, and strong.

Oh, what a comfort may this be to such as mourne and are grieved for the weakenesse of their faith; that how soever God may make a great difference, and they may discerne a great disparitie betwixt themselves and others, in regard of the graces of infusion, knowledge, patience, zeale, wisdome: yet if their faith be true (though never so weake or small) they are equall to the best, in the greatest blessings, of justification and adoption. *Vse.*

This that I have said, is not for encouragement of the wicked, who *turne the grace of God into wantonnesse* [q]; resting contented in the least measure, and presume of justification thereby; (for even thereby it appeareth, that their faith is not true, because it doth not grow:) but this is spoken for the comfort of all such, as doe carefully use the means, and even hunger and thirst after the growth and increase of faith; but are fearefull and even out of heart with themselves, because they doe discerne their faith to be so little and weake. *Prevention.*

[q] Rom. 6. 1.

Secondly, the least true faith shall never fully nor finally be lost: this is Gods promise, *I will put my feare into their hearts, that they shall never depart from me, all the daies of their life* [r]. And Christ hath promised, *He that commeth to me, shall never hunger; and he that beleeveth in me, shall never thirst* [s]. Christ praied for *Peter, that his faith should not faile* [t]. And so hath he prayed for *all those that beleeve in him* [u]; and promised, that *the gates of hell shall not prevaile against them* [*]. And Saint *John* saith, *Hee that is* 2 *Cõfirmation.*

[r] Ierem. 32. 39.

[s] Iohn 6. 35.

[t] Luke 22. 31.

[u] Iohn 17. 21.

[*] Matth. 16. 18.

borne of God, doth not commit ſinne, neither can he, becauſe hee is borne of God, and his ſeed remaineth in him [x]. Hence it is, that he that once truly beleeveth, is ſaid *to have eternall life* [y]: To be *paſſed from death to life* [z]: To be *raiſed, and ſeated in heavenly places* [a]: Yea, *to be already glorified* [b]. From which, (and many ſuch places of Scripture, which might be alledged) we doe infallibly conclude, and it is the doctrine of the Church of *England*, and of Orthodox Divines, even the concluſion of the whole late Reverend Synode at *Dort*, againſt Papiſts, Arminians, and whoſoever Heretiques, that deny it; That a true faith once had, is never fully, nor finally loſt.

x 1 Iohn 3.9.
y Iohn 3.36.
z Iohn 5.24.
a Epheſ. 2.6.
b Rom. 8.30.

Prevention. I doe not deny, but all the graces of the Spirit are like to fire: if it be not nouriſhed with fewel, but have water caſt upon it, a great fire may be exceedingly ſlaked, and great brands come to ſome few embers, or ſparkes: So faith, through neglect of meanes, and falling into ſome great ſinne, the Spirit of God may be grieved, the power, vertue, and efficacie of faith, may be greatly cooled and abated, and the ſenſe of ſaving grace loſt. A true beleever may fall into a ſpirituall ſownd, but cannot die; he may demurre with himſelfe, whether he be living or dead, yea, may pronounce himſelfe dead; but (as the Apoſtle pronounced of *Eutichus*, after his fall) *life is in him*; his faith is as a ſparke of fire under an heape of aſhes, and as ſap in the root of the tree in Winter time. It was *Peters* caſe, whoſe fall did wound, but not kill; weaken, but not utterly deſtroy his faith; upon his Maſters looking upon

on him, and hearing the Cock crow, his faith revived, *He went out, and wept bitterly* for his sinne.

Yea, true faith is so farre from being utterly lost, that by the use of good meanes, it doth out-grow the Mustard-seed, yea out-grow *Ionahs* Gourd. *Nichodemus*, who was once so weake in the faith, that *he came to Iesus by night, for feare of the Iewes* * ; yet his faith so grew, that when Christ was crucified, and all the Disciples fled, hee went in boldly, *and begged the bodie of Iesus, embalmed, and honourably buried it* [b]. *Peter* so weake in faith, that at the voice of a silly Damsell, *hee denied his Master* [c] : yet his faith so grew, that he boldly reproved the Princes to their faces, for *murthering the Lord of life* [d]. *Thomas* his faith was so weake, that he openly professed, *hee would not beleeve that his Master was risen from death, unlesse he did see the print of the nailes, and put his hand into his side* [e] ; but it did so grow, when Christ appeared againe, and bade him *see and feele*, that he said in a strong faith, *Thou art my Lord and my God* [f]. Yea, it is many times seene in daies of persecution, and of great trials, that such as in peace and prosperitie, have shewed a strong faith and great zeale, abundance of graces, have in adversity beene humbled with great feare, and bewrayed great weaknesse of faith : Whereas such as in times of peace have shewed small knowledge, little faith, and weake zeale ; yet in time of persecution, in the strength of knowledge, faith, and zeale, they have stood out against the enemies, and have sealed the truth of God with their dearest bloud : wherein is fulfilled that of the blessed Virgin in her Song, *Hee*

Assertion.

* Iohn 3.2.

b Iohn 19.39.

c Matth.26.70.

d Acts 3.15.

e Iohn 20.25.

f Iohn 21.28.

putteth downe the mightie from their seats, and exalteth the humble and meeke; he filleth the hungrie with good things, and the rich he sendeth emptie away. [g]

[g] Luke 1.52.

Vse 1. And all this is, that such as are strong, and have greatest measure of graces, may not be proud and presumptuous, but carry a low saile, thinke basely of themselves, and *worke out their salvation with feare and trembling* [h]; praying God, *not to tempt them, above that which they shall be able* [i].

[h] Philip.2.12.

[i] 1 Cor.10.13.

Vse 2. And secondly, that such as are but weake in faith, may not be too much disheartened and dejected, seeing *the Lord is able to make them strong* [k]. Yea that we thinke charitably, and walke lovingly towards even the weakest [cc]; & *they that are strong, beare the infirmities of the weake, Rom.* 15.1. For if triall came, the Lord knoweth whose faith would be strong. But be of good comfort, oh yee weake and tender ones; for if your faith be true, though never so weake, it shall never be fully nor finally lost; yea if God have any great service for you, he will furnish you accordingly, *his power shall appeare in your weakneſſe* [l]; and your bruised reed shall become as strong as the Oake in *Bashan*, so as no storme or tempest shall be able to overthrow it.

[k] Rom.14.4.

[cc] *Semper bene speremus de eo, in quo cernimus aliquid Dei. Calvin.*

[l] 2 Cor.12.9.

Conclusion. Yea, here let us with wise eyes behold, and with thankfull hearts give glory unto God, who (as in the firmament, one starre differeth from another) in his Church, *furnisheth his Saints with diversitie of gifts* [m]; giving to some a great measure of knowledge, faith, zeale; to others, but a little of them; that such as have greatest measure, may be provoked to thankfulnesse, and employ their gifts to the comfort

[m] 1 Cor.12.11.

comfort of others; and the weake may have cauſe both of humilitie and induſtrie, ſtriving to overtake ſuch as goe before them; but none have cauſe to envie or deſpiſe another: though through Satans malice, and our weakneſſe, it too often ſo fall out.

The third and laſt deduction, for the comfort of weake beleevers, is; that God heareth and accepteth the prayers of the weakeſt beleevers, and graciouſly helpeth them. It was propheſied of Chriſt, *hee ſhould not break the bruiſed reed, nor quench the ſmoaking flax* [n]. Let the compariſons be well marked; and can the meekneſſe of Chriſt, towards poore ſinners, be more lively expreſſed? How tender a plant is a reed? yea at the ſtrongeſt, how doth it yeeld and bow with every puffe of wind? but much more when it is bruiſed, how eaſie a thing is it then to ſnap it aſunder? How weake is that ſparke of fire, which in flax doth but cauſe ſmoake? Now, whereas it is ſaid, *he will not break the one, nor quench the other*, his meaning is, he will nouriſh and cheriſh them, ſtrengthen the one, and kindle the other. Againe, *He giveth power to the faint, and to them that have no might he increaſeth ſtrength* [o]: Chriſt was ſent to *binde up the broken hearted* [p]; *The Lord upholdeth all that fall, and raiſeth up all them that be bowed downe* [q]: Chriſt hath called, *Come to mee, all yee that travell and are heavie loaden, and I will refreſh you* [r]; hath promiſed, that *he will caſt away none that come unto him* [s]; yea, that *hee will give them eternall life, and none ſhall be able to plucke them out of his hand* [t].

3

n Eſay 42.3.

o Eſay 40.29.

p Eſay 61.1.

q Pſal.145.14.

r Matth.11.28.

s Iohn 6.37.

t Iohn 10.28.

Indeed

Prevention.

Indeed, Chriſt gave great commendation to ſuch as have had great faith; as to the Centurion, *Verily I ſay unto you, that I have not found ſo great faith, no, not in Iſrael* [n]: and to the woman of *Canaan*, hee ſaid, *O woman great is thy faith* [o]. But yet in all ages God hath witneſſed his loving acceptance of ſmall and weake faith, and of the firſt beginnings of Converſion.

[n] Matth. 8. 10.
[o] Matth. 15. 28.

Examples.

How weake a faith was that in the *Ninivites*, *Who can tell, if God will returne, and repent* [x]? yet God did repent, and ſpare them. What a weake faith had the Leper, *Lord, if thou wilt, thou canſt make me cleane:* he received him, and did make him cleane [y]. How weake that fathers faith, who could ſcarce tell, whether he beleeved or no, and ſo [illegible]

[x] Ionah 3. 9.
[y] Matth. 8. 2.

[illegible] towards even the weakeſt [illegible]; & *they that are ſtrong, bear the infirmities of the weake*, Rom. 15. 1. For if triall came, the Lord knoweth whoſe faith would be ſtrong. But be of good comfort, oh yee weake and tender ones; for if your faith be true, though never ſo weake, it ſhall never be fully nor finally loſt; yea if God have any great ſervice for you, he will furniſh you accordingly, *his power ſhall appeare in your weakneſſe* [z]; and your bruiſed reed ſhall become as ſtrong as the Oake in *Baſhan*, ſo as no ſtorme or tempeſt ſhall be able to overthrow it.

[z] 2 Cor. 12. 9.

Concluſion.

Yea, here let us with wiſe eyes behold, and with thankfull hearts give glory unto God, who (as in the firmament, one ſtarre differeth from another) in his Church, *furniſheth his Saints with diverſitie of gifts* [m]; giving to ſome a great meaſure of knowledge, faith, zeale; to others, but a little of them; that ſuch as have greateſt meaſure, may be provoked to thankfulneſſe, and employ their gifts to the comfort

[m] 1 Cor. 12. 11.

written for the comfort of all such as have but little, weake, and feeble faith: and we had need to have them in remembrance; for Satan is very skilfull in the Scriptures, and hath them readie to alfault weake ones withall; as, *Faith is the evidence of things which are not seene* [a]; *And we are Gods house, if we hold fast the rejoycing of the hope firme unto the end* [b]; *and Faith is the anchor of the soule, both sure and stedfast* [c]. Doth not *S. Iames* bid *every one that prayeth, to pray in faith, without wavering or doubting?* How canst thou thinke thou hast faith, or make account that ever God will heare thee, when thine heart is so full of wavering & doubting? Oh quench this fiery dart, and say, Avoid Satan: it is true, thou hast presented unto me a strong faith (which I doe

[a] Heb. 11. 1.
[b] Heb. 3. 6.
[c] Heb. 6. ultim.

sinners, be more lively expected? How tender a plant is a reed? yea at the strongest, how doth it yeeld and bow with every puffe of wind? but much more when it is bruised, how easie a thing is it then to snap it asunder? How weake is that sparke of fire, which in flax doth but cause smoake? Now, whereas it is said, *he will not break the one, nor quench the other*, his meaning is, he will nourish and cherish them, strengthen the one, and kindle the other. Againe, *He giveth power to the faint, and to them that have no might he increaseth strength* [d]: Christ was sent to *binde up the broken hearted* [e]; *The Lord upholdeth all that fall, and raiseth up all them that be bowed downe* [f]: Christ hath called, *Come to me, all yee that travell and are heavie loaden, and I will refresh you* [g]; hath promised, that *he will cast away none that come unto him* [h]; yea, that *hee will give them eternall life, and none shall be able to pluck them out of his hand* [i].

[d] Esay 40. 29.
[e] Esay 61. 1.
[f] Psal. 145. 14.
[g] Matth. 11. 28.
[h] Iohn 6. 37.
[i] Iohn 10. 28.

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u Matth. 8. 10.

* Matth. 15. 28.

Examples.

How weake a faith was that in the *Ninivites*, *Who can tell, if God will returne, and repent* [x]? yet God did repent, and ſpare them. What a weake faith had the Leper, *Lord, if thou wilt, thou canſt make me cleane*: he received him, and did make him cleane [y]. How weake that fathers faith, who could ſcarce tell, whether he beleeved or no, and ceaſed to pray for his ſonne, and prayed for himſelfe, *Lord helpe mine unbeleefe* [z]; and he both helped his unbeleefe, and cured his ſonne. Our Saviour did but heare a young man make profeſſion of the practiſe of outward and civill righteouſneſſe, *All theſe I have obſerved from my youth*; and the Text ſaith, *he looked upon him, and loved him* [a]. And when he heard a Scribe utter but one good ſpeech, *That to love God with all the heart, is above all ſacrifices*; *he ſaid unto him, that he was not farre from the kingdome of heaven* [b]. Oh now ſhould the Apoſtles faith have ſhone bright as a lampe, but the tempeſt had almoſt blowne it out, that it did but ſmoake; yet Chriſt quencheth it not; he reproveth, but accepteth of it; *He aroſe, and rebuked the winds and ſeas.*

x Ionah 3. 9.

y Matth. 8. 2.

z Marke 9. 24.

a Marke 10. 22.

b Marke 12. 34.

Vſe.

Theſe, and many ſuch Scriptures, both Poſitive and Exemplarie, of propheſie and promiſe, are written

written for the comfort of all ſuch as have but little, weake, and feeble faith: and we had need to have them in remembrance; for Satan is very skilfull in the Scriptures, and hath them readie to aſſault weake ones withall; as, *Faith is the evidence of things which are not ſeene* [c]; *And we are Gods houſe, if we hold faſt the reioycing of the hope, firme unto the end* [d]; *and Faith is the anchor of the ſoule, both ſure and ſtedfaſt* [e]. Doth not *S. Iames* bid *every one that prayeth, to pray in faith, without wavering or doubting?* How canſt thou thinke thou haſt faith, or make account that ever God will heare thee, when thine heart is ſo full of wavering & doubting? Oh quench this fiery dart, and ſay, Avoid Satan: it is true, thou haſt preſented unto me a ſtrong faith (which I doe ſtrive after:) but the Apoſtles had but a little weake faith, yet were not rejected: and Satan thou ſhalt never bee able to quench that little ſparke, which God hath kindled in my ſoule; nor deſtroy that little graine of muſtard-ſeed, which is ſowen in the furrowes of mine heart.

[c] Heb. 11. 1.
[d] Heb. 3. 6.
[e] Heb. 6. *penult.*

Laſtly note, that Chriſt ſaid, *His Diſciples had but* [*little*] *faith*: and ſurely (as yet) they had but little knowledge, little honour, little wealth, and little of any thing that was eſteemed and accounted of in the world; being but poore Fiſher-men, Tole-gatherers, and men of meane condition; as *Amos* a great Prophet, was before but an Herdman. God many times bringeth greateſt things to paſſe, by weakeſt meanes: *Paſſing by the noble, mightie, rich, and wiſe of the world, and chuſing the fooliſh, weake, and baſe, and deſpiſed things of the world* [f], that

Obſerv.

[f] 2 Cor. 1. 26.

that no fleſh may glory in it ſelfe. To which purpoſe *S. Auguſtine* hath an excellent ſaying*; If God had choſen Kings to bee his Diſciples, they would have ſaid, We are choſen for our power; If Orators, for our eloquence; If Philoſophers, for our wiſdome; If Senators, for our dignitie; If rich men, for our wealth*. Wherefore he called Fiſhermen and Publicans, Follow me, you poore, ignorant, and ſimple, you that have little, or nothing worthy eſteeme, or admiration in your ſelves, that you may be all in me. Even ſo ſtill the Lord many times paſſeth by ſuch as are of great knowledge, learning, and wiſdome; of high degree, in Schooles; of eminent Bloud and Families, by birth; and calleth farre meaner men in theſe reſpects, by whom he is moſt powerfull in the miniſtery of the Word. So for the Church of God, Chriſt told *Iohns* Diſciples, *The poore receive the Goſpell*[g]. And *God hath choſen the poore of the world, that they may bee rich in faith, and heires of the Kingdome*[h]. This is it was intended in the parable: where the great men, that had their Farmes, Oxen, and Merchandiſe to follow, were rejected, and the poore, maimed, halt, and blinde, who lay in the Streets and Lanes of the Citie, and High-wayes, and Hedges, were compelled to come in[i]. And this is it which the chiefe Prieſts and Phariſes objected to the officers, *Doe any of the Rulers or Phariſies beleeve in him? But this people that knoweth not the Law is curſed*[k]. Indeed, it is not ſaid, no wiſe, no noble, no mightie are choſen; for *Abraham*, *Iſaac*, *Iacob*, *Moſes*, *David*, *Solomon*, *Nicodemus*, *Lazarus* of *Bethaniah*, *Ioſeph* of *Arimathea*,

* *Si eligeret Regem, diceret Rex, poteſtas mea; ſi Oratorem, eloquentia mea; ſi Philoſophum, ſapientia mea electa eſt, &c. Auguſt. de verbis Domini, Serm. 59.*

g Matth. 11. 5.

h Iames 2. 5.

i Matth. 22. 2. Luk. 14. 21. &c.

k Iohn 7. 48.

Prevention.

thea, the two Centurions, the Proconſull, and many others; were ſome of them noble, ſome wiſe, ſome mightie, &c. But (as *Andrew* ſaid of the loaves) *What are theſe amongſt ſo many* [1] *?* to the end, that wee ſhould not looke upon Gods people and ſervants, with a carnall eye, wherein they may ſeeme baſe and contemptible; but behold them with a ſpirituall eye, as they are in Chriſt, and ſo moſt glorious. [1] Iohn 6. 9.

And thus much for the firſt part, in the performing of the calme, *viz.* The reprehenſion of his diſciples, for their exceſſive feare, and defective faith. It followeth.

Then he aroſe.] Chriſt having ſtilled the greater, and more dangerous tempeſt, in the affections of his diſciples, and ſettled their ſoules in peace and tranquillity, patience, and comfort; hee now proceedeth to ſtill the roaring winds, and raging ſeas: which hee doth by powerfull and angry reprehenſion. Wherein two things are to be conſidered, *viz.* A preparation [*then hee aroſe.*] Secondly, the reprehenſion it ſelfe, [*hee rebuked the winds, and ſeas.*] 2. *Part.* *Diviſion.*

Then he aroſe.] That is, when by reprehenſion he had decreaſed the feare, and increaſed the faith of his diſciples, and ſo prepared and fitted them to the fruitfull ſight of this enſuing Miracle, [*then*"] *hee aroſe.* Which teacheth vs, That God is many times hindred from doing great works, by the indiſpoſition of his people. Chriſt could, as ſoone as ever he awaked, have ſtart up and rebuked the winds and ſeas: but his diſciples were in extreme paſſion, which 1. *Part.* *Senſe.* " τότε, tunc. *Doct. lit.*

which (as the wiſe heathen man hath truly ſaid) deſtroieth judgement and underſtanding*. As the eye, which is exceedingly troubled with humours and rheumes, cannot abide to looke on the Sunne, no more can a paſſionate and troubled minde behold with content and comfort the great and glorious worke of God.

* *Perit omne judicium, cum res tranſit in affectum. Senec.*

Vſe. If then, wee thinke it long ere God helpe us, or his people, let us not murmure, and have thoughts of *Belial*, concerning God, and (as though he had caſt off all care and loving affection) complaine, *That hee had forgotten to be mercifull, and would for ever ſhut up his loving kindneſſe in diſpleaſure, &c* [m]. But let us looke into our ſelves, and know, that ſomething is amiſſe in us; wee want Faith, Repentance, or Patience; which when the Lord hath cured, then, he will ariſe and helpe us.

m Pſal. 77. 7.

* ἐγερθεὶς, *Surgens.* *He aroſe.**] Or, ariſing. To [ariſe] properly, doth ſignifie ſuch a geſture, or motion of the body, which hath ſate, or beene laied; whereby it doth prepare and addreſſe it ſelfe to ſome other poſiture, diſpoſition, or actiõ; as ſtanding, walking, running, &c. So *Peter* ſaid to the Creeple, that was laid at the Beautifull Gate of the Temple, to aske almes of them that entred into the Temple, *In the name of Ieſus Chriſt of Nazareth, riſe up, and walke* [n]. So here it is taken properly. For (at the leaſt) Chriſt had laied downe his head on a pillow, and repoſed himſelfe; but now *he (aroſe.)* I leave the letter.

n Acts 3. 6.

Senſe myſtic. To [ariſe] in Scriptures, is often uſed for preparation to ſome buſineſſe, & doth not intend any bodily ſitting, or lying before, as God called, *Ariſe*

Ionah

Ionah, and goe to Ninivie [o]; And to *Ieremy, Trusse up thy loines, arise, and speake unto them* [p]; And to *Ezechiel, Sonne of man, stand upon thy feet* [q]. All which intend no more, but, *goe about that businesse, I have appointed you unto.* By figurative Translation, of that which is proper unto man, to God, he is many times in Scriptures laid, *To sleepe, and wake, Lie downe, and rise up.* Where by (rising) is meant nothing else, but Gods preparing of himselfe, to declare visibly his Mercy, or Iustice; Love, or Anger; Greatnesse, or Goodnesse; in the punishing of his enemies, or saving of his people. The Lord thus promiseth his helpe, for the oppression of the poore, and deepe sighing of the needie, *Now will I arise, and set him in safetie, from him that puffeth at him* [r]. And elsewhere, with many moe words to this purpose; *Now will I arise (saith the Lord,) now will I be exalted, now will I lift up my selfe* [s]. Seeing then God is pleased thus to speake of himselfe, and in such a Metaphoricall phrase to promise his helpe; his Church and people are bold, in the same phrase, to crave his helpe; as, *Arise, Lord, and let thine enemies be scattered* [t], *arise, O God, and judge the earth* [u]; *Arise, Lord, and save us* [*]. So much for the sense.

[o] Ionah 1. 2.
[p] Ier. 1. 17.
[q] Ezech. 2. 1, 2.
[r] Psal. 12. 5.
[s] Esay. 33. 10.
[t] Psal. 68. 1.
[u] Psal. 82. *ult.*
[*] Ierem. 2. 27.

Here for instruction we learne, That howsoever Christ may seeme to sleepe long, and then Satan and his instruments are busie, and by Gods great, but just permission, bring the Church of God in generall, and many Gods faithfull servants in particular, into great extremitie and distresse: yet in that needfull and best time, when it shall bee most for

Doct.

for his glorie, and his peoples good, hee will not faile to awake, ariſe, and helpe them.

Cõfirmation. This is it which *David* ſo plainly teacheth in the Pſalmes, ſaying, *He forſooke the Tabernacle of Shiloh; he delivered his ſtrength into captivitie, and his beautie into the enemies hands: Hee gave his people over to the ſword, and was wroth with his inheritance: fire conſumed their young men, and their maidens were not given to mariage: their Prieſts fell by the ſword, and there were no widowes to make lamentation.* Oh what havocke, enemies make of Gods Church and people, when God maketh as though he were on ſleep, and regarded not. But marke what followeth; when things were brought to this deſperate extremitie, then *the Lord awaked as one out of ſleepe, and like a giant refreſhed with wine, he ſmote his enemies on the hinder parts, and put them to a perpetuall ſhame* [x].

x Pſal. 78. 60.

Examples. The Lord ſeemed to ſleep long, when his Church and people ſojourned in Egypt, *foure hundred yeeres* [y]. Oh then their enemies oppreſſed them, laid *an iron yoke on their necks* [z], *made them to tread in mire and clay* [a], *gather ſtubble where they could finde it* [b]; and every day felt the laſh of the whip, being not able to do what was commanded [c]. Yea then *they tooke crafty counſell how to deſtroy them*, by the *drowning of all their male children* [d]. But at the laſt the Lord awaked, and roſe up to help them, met with *Moſes* at *Horeb*, and told him, *I have ſeene, I have ſeene the affliction of my people* [e]; and then *he brought out his people with ioy, and his choſen with gladneſſe* [f], and ſent plague upon plague on their enemies,

y Gen. 15. 13.
z Deut. 28. 48.
a Exod. 1. 11.
b Exod. 5. 12.
c Exod. 5. 14.
d Exod. 1. 10.
e Exod. 3. 7.
f Pſal. 105. 43.

enemies, till he utterly *deſtroyed them in the Red Sea* [g]. The Lord ſeemed to ſleepe long, when wicked *Haman obtained a decree, that all the Iewes ſhould be deſtroyed.* The Decree is written, ſealed, publiſhed, and day for execution appointed; but he was awakened, and raiſed up, with the prayers and teares of his people; and then *the King could not ſleepe, readeth in the Chronicle of Mordocaies fidelitie*, bethinketh how to honour and reward him, maketh *Haman* himſelfe the inſtrument therein: *Heſter* is promoted, *Mordocai* honoured, *Haman* and his ſonnes hanged, the Decree diſanulled, the people of the Land ſlaine by thouſands, and the Iewes have *dayes of feaſting and ioy*, for their deliverance [h]. The like might be ſhewed in many other Examples. The doctrine is moſt true, That howſoever God may ſeeme for a time to ſleepe, and wholly to neglect the eſtate of his people, and then they fall into great extremities; yet ever in his good time, he hath, and will awake, ariſe and helpe them.

[g] Exod. 24. 28.

[h] Heſth. 9. 22.

Oh let Gods people truſt in him, and awaken, and raiſe him up by Faſting, and Prayer, and ſound Repentance. Yet know, that he is not eaſily awakened and raiſed. When God, for the ſinnes of his people, doth *returne to his place* [i], and as it were betaketh himſelfe to his chamber and couch, it is no eaſie thing to awaken him. It may coſt many a heavy ſigh, many a bitter teare, much ſmiting of thigh, and knocking of breaſt. It will coſt deare. Our mother Church may be an Example, who found the truth of this Doctrine by wofull expe-

Vſe.

[i] Oſe. 5. ult.

rience; at whoſe doore Chriſt knocking, and deſiring to enter, ſhee returning a ſluggiſh anſwer, *I have put off my coat, how ſhall I put it on?* but being better adviſed, and ariſing to open unto him, he was gone: and as Shee was hardly perſwaded to ariſe and open to him; ſo was He as hardly perſwaded to ariſe and helpe her, but ſuffered her to run up and downe in the ſtreets to ſeeke him, and could not finde him, yea to fall into the hands of cruell watchmen, who did ſmite and wound her [k]. Oh ſee the bitter fruits of dallying, and late repentance! So his people having provoked him, and calling to be delivered out of the hands of their enemies, ſee what a cold anſwer he giveth; *Where are your gods? the rocke wherein yee truſted? that did eat the fat of your ſacrifices, and drinke the wine of your drinke-offerings: let them riſe up, and helpe you, and be your protection* [l]. Oh, poore is the helpe that Idols can give to their worſhippers, *having eyes, but ſee not; eares, but heare not; feet, but walke not* [m]. The Prophet biddeth the people, that would raiſe God, to *give him no reſt* [n]. Chriſt biddeth us *aske, ſeeke, knocke* [o], and commendeth ſpirituall *violence* [p]. The Apoſtle requireth a labouring, or *ſtriving in prayer* [q]; and the King of *Ninivie* commanded his people, to *cry mightily unto God* [r]. All which declare, that God helpeth not his people, till he be raiſed; he is not raiſed but with violence, and (as it were) by being pricked under the ſides, (as the Hebrew word ſignifieth *.)

k Cant. 5. 3.

l Deut. 32. 37.

m Pſ. 115. 7.

n Eſay 62. 7.

o Matth. 7. 7.

p Matth. 11. 12.

q Rom. 15. 30.

r Ionah 3. 8.

* *Non excitatus niſi punctius & extimulatus, juxta Hebræi vim verbi. Lorin. in Pſ. T. 2. p. 625.*

Paralell.

Shall I conclude this point, with paralelling it with another? The people of God being perſecuted,

cuted, and much diſtreſſed by their enemies, *David* penned that moſt excellent Pſalme, the 68. wherein firſt he directeth them what to doe in their wofull caſe, *viz.* (as the Diſciples did here) to goe to Chriſt (for to him the Apoſtle applieth that Pſalme[f].) And what muſt they intreat him to doe? To ariſe: *Ariſe Lord, and let thine enemies be ſcattered.* The Lord did ariſe, and went forth before his people, made Kings with their Armies to flie, *rebuked the companie of ſpearemen, the multitude of Buls, and Calves of the people, and ſcattered them that delighted in warre.* And what are Gods people taught to doe then? Even to praiſe God, and mutually provoke one another thereunto, *Bleſſed be the Lord, even the God of our ſalvation; he that is our God, is the God of ſalvation, and to him belong the iſſues of death. Oh bleſſe yee God in the Congregations, oh ſing unto God, yee kingdomes of the earth, oh ſing praiſes to the Lord; even to him that rideth upon the heavens; the God of Iſrael is he that giveth ſtrength and power unto his people, bleſſed be God.* And is this all? No, but when they have praiſed him for the good he hath done, they are alſo directed to pray unto him, to goe forward, and perfect his good worke begun; *Strengthen, oh God, that which thou haſt wrought for us, for thy Temples ſake at Ieruſalem; ſo ſhall Kings bring preſents unto thee.*

[f] Eph. 4. 8.

Oh how fit that Comment, and this Theme, and both of them for this time! Many have beene the troubles of Gods people for theſe late yeeres, in many parts of the Chriſtian world, and Chriſt hath

Application.

ſlept long; but loe, by the importunate prayers of his people, he is at laſt awakened, his head is up from the pillow, he is riſen, and hath begun a gracious calme. Though I cannot ſay with the Pſalmiſt, *Warres are ceaſed in all the world* [t]; yet hath he beene marvellous, *to breake the bow, knap the ſpeare aſunder, and create a glorious peace* [u], for ſo many thouſands and millions, of his worthy ſervants in *France*, and to give them *the ſhadow of a great rocke in that weary land* [*]. *Oh let the voice of gladneſſe be heard in righteous mens dwellings* [x]; *and let God be praiſed in the congregations of his Saints*; and let all men pray the Lord *to finiſh that good worke he hath begun*, eſtabliſh that peace in all truth and ſincerity, and give like comfort and breathing to all his ſervants in *Germanie*, and elſe-where. Yea be aſſured, now he is riſen, he will in his good time doe ſome great worke, and cauſe (if his people now praiſe and pray) a great calme. I ſay then with *Moſes*, *Stand ſtill, feare not, and ſee the ſalvation of God* [y]: and with the Prophet *Zacharie*, *Be ſilent, ô all fleſh, before the Lord, for he is now raiſed up out of his holy habitation* [z]. So much for Preparation. The Reprehenſion followeth.

[t] Pſal. 46. 9.

[u] Eſay 4. penult.

[*] Eſay 32. 2.

[x] Pſ. 118. 15.

Concluſion.

[y] Exod. 14. 13.

[z] Zach. 2. ult.

2. Part.

He rebuked the wind, and the ſea.] All the Euangeliſts doe uſe one and the ſame word †, which in the native proprietie doth ſignifie to *reprehend*, and *chide*, and *charge*, yea *charge ſtrictly*, even with threatnings and menaces; and accordingly tranſlated in ſome Latine Copies *: *q. d. I charge you be ſtill and calme, upon your perill be it, I will make you rue it elſe.* Which majeſticall threatning intendeth three

† ἐπετίμησε.

* *Interminatus eſt.* Bez. *in Mat.* 12. 16. *Comminatus eſt.* Syr. *in Mat.* 4. 39. *Eſt increpatio dominorum in ſervos, cum comminatione, imperium.* Caſtro *in Proph. Nah.* 1. 4.

three things, *viz.* firſt, Authoritie to command: ſecondly, Power to puniſh, if he be not obeyed: laſtly, An acknowledgment of that power. For in vaine it is to command, or threaten, if the parties, or creatures, doe not regard us. But as hee had power to command, and threaten, and puniſh; ſo winds, and ſeas, had eyes, and eares, and heart, to ſee, heare, feare and obey: he no ſooner commanded, and threatned, but preſently they obeyed, *There was a great calme. Heare, ô heaven, and hearken, ô earth, for the Lord ſpeaketh*, Eſay 1.2. *If the Lord ſpeake, heaven and earth, and all creatures have eares to heare. O earth, earth, earth, heare the word of the Lord, Ierem.* 22. *penult.* I ſay againe, let it be marked, that Chriſt did not pray, intreat, and beſeech, but with authoritie he commanded, *Peace, and be ſtill*; as if he were much provoked with their impetuous inſolencie. And no marvell. What? Winds and ſeas not know their Maker? What? Have they heretofore trembled, and fled at his preſence, and doe they now rage and roare, and conſpire to drowne him? What high treaſon againſt the Lord of heaven and earth is this? It is well they eſcape with a rebuke, that he doth not make them feele the power of his wrath, and give all poſterities occaſion to ſay with the Prophet, *What ailed thee, oh thou ſea*[a]*? What didſt thou, Lake of Genneſareth, that the Lord was ſo angry, and diſpleaſed with thee? What was thy tranſgreſſion, ô ſea of Galile, for which the Lord powred out upon thee, the furiouſneſſe of his wrath*[b]*?* Oh let it be written, and let all poſterities note the meekneſſe and gentleneſſe of the Lord towards

[a] Pſal. 114. 3.

[b] Hab. 3. 8.

towards his creatures, who did no further puniſh ſuch a treaſonable conſpiracie againſt his life, but with a rebuke, *Peace, and be ſtill* *.

* *Tace, obmuteſce.*

Doct. lit.

Here, for our inſtruction, let us learne, what is the ſoveraigne Regall authoritie of this great Lord Paramount, Chriſt Ieſus, over all creatures. He is the great King over all the world, though his *kingdome be not of this world* †. *Aske of me* (ſaid God) *and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion* [c]. And againe, *I will ſet his hand in the ſea, and his right hand in the rivers, and I will make him my firſt-borne, higher than the kings of the earth* [d]. And againe, *He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth* [e]. Many Kings have had large and great Dominions, as *Ahaſhueroſh, who reigned from India to Æthiopia, over an hundred and ſeven and twenty Provinces* [f]. Some Kings have ſo far doted, and beene beſotted with admiration of their owne ſublimitie and excellencie, as to forget themſelves to bee but Lords Paravall, and in ſtomacke have asked, *Who is the Lord?* and have anſwered themſelves with ſcorne and contempt, *I know not the Lord* [g]. But the ſea will know none but the Lord. There was a great ſtorme, when *Ionah* was in the ſhip, and the Mariners thought to have maſtered it, and with their oares did digge and delve into the ſurges; but the ſea wrought, *and was troublous* [h], and would have drowned them all, if they had not caſt *Ionah* into it. For God had given the ſea a commiſſion to fetch in that fugitive Prophet, and it would execute

† Iohn 18.36.

[c] Pſal. 2.8.

[d] Pſal. 89.25.

[e] Pſal. 72.8.

[f] Heſt. 1.1.

[g] Exod. 5.2.

[h] Ionah 1.13.

execute it with effect. There was a great ſtorme, when *Paul* was in the ſhip, and they caſt out both lading and tacklings, as if they would have bribed the Sea to be ſtill; but it would not, till it had broken the ſhip with violence of waves [i]. Some have beene angry with the Sea. That great *Perſian* Monarch, *Xerxes*, was in as great a rage, as *Helleſpont* it ſelfe, who threatned to be avenged for breaking downe of the Bridge which he had builded for the paſſage of his numberleſſe Armie; yea he commanded three hundred ſtripes to be given it, and ſo many fetters to be caſt into it; and others with hot Irons, as it were to ſet marks upon it: but *Helleſpont* felt no hurt by all this, nor cared for the Executioners words, *The Lord hath inflicted this puniſhment upon thee, for the hurt thou haſt done him**. Tuſh, *Helleſpont* knew not his Lordſhip, but raged ſtill; and if they had come within it reach, would have drowned both him and his. *Canutus* a Daniſh King in this Land, ſet his foot on the Sea ſhore, cloſe by the Sea, whilſt it was flowing, & commanded it not to riſe, and wet his feet or clothes; but the Sea kept his courſe, roſe, and wet both feet and thighes; whereupon the King ſtarted away, and ſaid, All men may know that the power of Kings is vaine, and meere vanitie, and none worthy to have the name of King, but he that hath all things ſubject to his command and lawes; and after this, never wore Crowne on his head, but ſet it on the head of a Crucifix at *Wincheſter*. *Ex Huntington. Fox Martyrolog.* 1. *Tom. p.* 147.

But let the Lord, the great *Iehovah* come, who

[i] Acts 27.41.

* Herodot. lib. 7. Valerius l. 3. c. 2. Iuvenal. ſat. 10. Oroſius l. 2. c. 9. Diodor. Sic. Plut.

is of man *inviſible* [k]; and the Sea hath eyes to ſee him withall: *The Sea ſaw thee and fled, Iordan was driven backe* [l]. Let him rebuke, and the Sea hath eares to heare: let him ſay, *Peace, and be ſtill*, and there is as ſudden, and as great a calme, as there was a ſtorme. Let him be pleaſed to walke, and the Sea is as firme as a pavement [m]. Let him be angry, and it hath an heart to feare*; *The waters ſaw thee, ô God, and were afraid.* No winds doe ſo trouble it, as the blaſting of *the breath of his noſthrils* [n]. Yea let *Moſes* but take the rod of God in his hand, and *the Sea divideth* [o]. *Elijah* with his cloke ſhal divide *Iordan* [p]; and if the ſpirit of *Elijah* reſt upon *Eliſhah*, he ſhall doe ſo too [q]: and ſo long as *Peters* faith holdeth, he ſhall walke on it [r]; that as the evill ſpirit anſwered the ſonnes of *Sceevah*, *Ieſus I know, and Paul I know, but who are yee* [s]? ſo the Sea may ſay, JESVS I know, and *Elijah*, *Eliſha*, and *Peter*, and all the ſervants of the moſt High God; but for *Pharaoh*, *Xerxes*, *Canutus*, and others, who are yee? We regard not your rebukes, wee feare not your threats.

k 1 Tim. 1. 17.
l Pſal. 114. 3.
m Matth. 14. 25.
* Pſal. 77. 16.
n Pſal. 18. 15.
o Exod. 24. 26.
p 2 King. 2. 8, 14.
q Ibid.
r Matth. 14. 29.
s Acts 19. 15.

Vſe. Oh what can be more uſefull, than to ſpeake, and heare, and meditate, on the omnipotent ſoveraigntie of Chriſt over all creatures, and namely over that huge, boiſterous, uncontroulable and fearefull Element? And therefore, how often in the holy Scriptures is there mention made thereof? and ſpecially of the drying up of the Red Sea, and Iordan, giving paſſage to Gods people. God himſelfe asked, *Who ſhut up the Sea with doores? Who ſet barres? and ſaid, Hitherto ſhalt thou come, and*

no further, and here ſhalt thou ſtay thy proud waves[t]. And againe, *Feare yee not me (ſaith the Lord) will yee not tremble at my preſence? who have placed the ſand for the bound of the ſea, by a perpetuall decree, that it cannot paſſe it; and though the waves toſſe themſelves, yet can they not prevaile; though they roare, yet can they not paſſe over it*[u]. Holy *David*, as he was much given to devout meditation, and contemplation of the Heavens, Sunne, Moone, and Starres*, Thunder, Lightning, Haile, Meteors: ſo very frequent in meditation of Gods power and providence in the creation, and diſpoſition, rule and government of the Sea; as, *He gathereth the waters of the Sea together, as an heape, and layeth up the deepe as in ſtore-houſes: Let all the earth feare the Lord, let all the inhabitants of the world ſtand in awe of him*[x]. And againe, *It is God that ſtilleth the raging of the Sea, and the noiſe of it waves*[y]. And againe, *I will meditate of all thy warks, and talke of thy doings: thou art the God that doſt wonders; the waters ſaw thee, ô God, the waters ſaw thee, and were afraid, the depths alſo were troubled*[z]. Againe, *O Lord God of Hoſts, who is a ſtrong Lord like unto thee? thou ruleſt the raging of the Sea, and ſtilleſt the waves thereof when they ariſe*[a]. And many ſuch like in the Pſalmes, and Prophets, whereof theſe are but a taſte.

[t] Iob 38. 8, 11.

[u] Ierem. 5. 22.

* Pſal. 8. 3.

[x] Pſal. 33. 7.

[y] Pſal. 65. 7.

[z] Pſal. 77. 12.

[a] Pſal 92. penult.

And leſt any Atheiſt ſhould object (for the ſtraitning of his dominion) that Gods power is but over ſome few and ſmall Lakes, as this was, (as if he were but Vice-Admirall of narrow Seas) note how Gods power hath appeared on many Seas, Streams, and

and Flouds; yea when all the world was Sea at the firſt, by the power of his word, *they were gathered into one place, and the dry land appeared*[b]. Whereof *David* thus rendreth the praiſe unto God, *Thou laiedſt the foundation of the earth, that it never ſhould be removed at any time: thou coveredſt it with the deepe as with a garment. The waters ſtood above the mountaines; at thy rebuke they fled*[*], *at the voice of thy thunder they haſted away*[c]. Which alſo the blinde Heathen groped after, acknowledging the worke, though ignorant of the Worker†. The waters of Egypt had experience of his power, when *Moſes* lifting up the rod of God upon them, all their rivers, and ſtreames, and ponds, and pooles, became bloud[d]. The waters of the Red Sea alſo felt his power, when *Moſes* lifting up the rod of God, they were divided[e]; whereof *David* ſaith, *He rebuked the red ſea, and it was dried up*[f]. The river of Iordan felt his power, when no ſooner the Prieſts that bare the Arke of God came to touch it, but (though it was at ſuch a time of the yeere, when Iordan did overflow it banks) the waters which came from above ſtood upon an heape, the others failed and were cut off, ſo as *the people paſſed on dry land, right over againſt Iericho*[g]. Whereof the Prophet demanded a reaſon in this glorying manner, *What meant yee rowling and roaring ſtreams of Iordans floud to recoile backwardly*[h]? And now the Sea of *Galile* acknowledgeth his ſoveraignty, when being rebuked, *there was a great calme.*

Yea, that we may further extend and inlarge his domi-

b Gen. 1. 9.

* ἀπὸ ἐπιτιμήσεως σου φεύξονται. Septuag.

c Pſal. 104. 7.

† *Quiſquis fuit ille deorum: juſſit & extendi campos.* Ovid. metam. 1.

d Exod. 7. 19.

e Exod. 14. 21.

f Pſal. 106. 9.

g Ioſh. 3. 15.

h Pſal. 114. 3.

dominion; know, that he hath all power and authoritie, in Heaven, Earth, Seas, and Hell it ſelfe. For himſelfe hath ſaid, *I have the keyes of death, and of hell* [i]: and, *All power and authoritie is given me in heaven and earth* [k]. And the Apoſtle ſaith, *Every knee muſt bowe unto him, both of things in heaven, earth, and under the earth, and every tongue muſt confeſſe, that Ieſus Chriſt is Lord, to the glory of God the Father* [l]. As he here rebuked the winds and ſea; ſo he rebuked his Diſciples, who would have had *fire to come from heaven*, and conſume their enemies [m]. Yea he ſtraitly charged his Diſciples not to *make him knowne* [n]. He rebuked diſeaſes alſo: he ſtood over *Simon Peters* wives mother, having a great Fever, and *he rebuked the fever, and it left her* [o]. Yea often he rebuked Devils, ſometimes to *hold their peace* [p]; and ſometimes ſtraitly charged them not to *make him knowne* [q]; and ſometime, to come out of ſuch as they poſſeſſed, which they did, ſo as all the people were amazed: *With authoritie and power he commandeth the uncleane ſpirits, and they come out* [r]. Yea, an whole Legion of Devils fell downe proſtrate before Chriſt, and acknowledged his power over them, *beſeeching him, not to torment them, nor ſend them out into the deepe, but ſuffer them to enter into the herd of Swine* [s]. Wherefore *Michael* ſtriving with the Devill about the body of *Moſes*, durſt not bring againſt him any railing accuſation, but ſaid, *The Lord rebuke thee* [t]. Thus Heaven, and Earth, and Sea, Men, Diſeaſes, yea Devils, and all Creatures, muſt heare and tremble, when this moſt high and ſoveraigne Lord comman-

i Rev. 1. 18.
k Matth. 28. 18.
l Philip. 2. 10, 11.
m Luk. 9. 55.
n Luk. 9. 21.
o Luk. 4. 39. ἐπετίμησε τῷ πυρετῷ. *Imperavit febri.*
p Mar. 1. 24.
q Mar. 3. 12.
r Luk. 4. 36.
s Luk. 8. 30, 31.
t Iude 9. ἐπιτιμήσαι σοι Κύριος.

commandeth; as we ſhall further heare from the effect of this rebuke: *There was a great calme.*

Vſe. In the meane time, (for the uſe of that which we have alreadie heard) what a ſweet comfort and encouragement may this be to all the true diſciples of Chriſt, that where ever they become, they are within the dominion and juriſdiction of Chriſt; *Whither can I flie* (ſaith *David*) *from thy preſence? Pſal.* 139. 7. Of all ſorts of offenders, God hath no fugitives to puniſh: Indeed, *Ionah* fled from the land, but God met him in a ſtorme upon the ſea: and ſurely in his dominion, neither wind, water, fire, raine, haile, ſnow, ſickneſſe, diſeaſe, ache, paine, nor Devill, can hurt or vexe them, but according to his good pleaſure, for they are all but his ſervants, *And if he ſay to one goe, hee goeth; to another come, and he commeth.* Let then the world hate us, the Devill like a roaring Lion, ſeeke to devoure us; yea, if it were poſſible, for heaven, earth, hell, and all creatures, to conſpire our deſtruction, yet can they doe nothing againſt us, but what he will, and when hee rebuketh, all ſhall be calme and ſtill. And thus much for the Letter.

Senſe myſtic. *And rebuked the winds, and the ſea.*] For the Myſtery: hereby is ſignified, that God in his good time will ſtill the rage and fury of perſecutors againſt his Church. *Confirmatiõ.* To which purpoſe the Prophet hath an excellent ſaying, *Woe to the multitude of many people, which make a noiſe, like the noiſe of the ſeas, and to the ruſhing of Nations, that make a ruſhing, like the ruſhing of mightie waters; the Nations ſhall ruſh, like the ruſhing of many waters, but God ſhall rebuke them, and they ſhall*

ſhall flie farre off, and be like the rowling thing, or thiſtle-downe before the whirlewind [u]. Oh ſee how eaſie a thing with God, to ſtill all the enemies of his Church, be they never ſo mightie or malicious! As he needed not *Moſes* Rod, nor *Eliahs* Cloake, nor *Xerxes* his Fetters, to ſtill the Sea; only he ſpake the word, *rebuked the winds, and ſea, and there was a great calme*; ſo, ſaith the Prophet, *If the Lord doe but rebuke the Nations, they flie farre off, like thiſtle-downe, from the face of a whirlewind.*

[u] Eſay 17.12, 13.

Illuſtration.

For the Illuſtration of which point, be pleaſed to obſerve, That, for the procuring a peaceable calme unto his Church, God ſometimes diſableth great meanes; enableth ſmall meanes; yea, ſometimes worketh without meanes.

1. Great meanes diſabled.

For the firſt, becauſe the Lord is jealous of his owne glory, and man is foolish and prone to rob him of it, both by truſting in great meanes, *and ſacrificing to his owne net* [*]; arrogating the praiſe and glory of the action: Therefore doth God ſeldom doe any great thing, by great and eminent meanes, but pronounce a woe to ſuch as truſt in them; as, *Woe to them that goe downe into Ægypt for helpe, and leane upon horſes, which truſt in chariots, becauſe they be many, and in horſemen, becauſe they be multiplied, but looke not to the holy one of Iſrael, nor ſeeke after Iehovah* [x]. When Iſrael upon juſt occaſion, and approved of God, went to fight againſt *Benjamin*; though the men of *Iſrael were foure hundred thouſand*, and the men of *Benjamin but ſix and twentie thouſand and odde*; yet the men of *Iſrael* received *two foiles*, and loſt *fortie thouſand*, til, in the end, they went

[*] Abac. 1.16.

[x] Eſay 31.1.

went up to the houſe of the Lord, and there faſted and wept, and learned not to truſt in the multitude of an hoaſt, but in the Lord of hoaſts, and then they prevailed [y]. Wherefore *David* from his owne experience ſaith godly, *A King is not ſaved by the multitude of an hoaſt; neither is any mightie man delivered by his much ſtrength; an horſe is counted but a vaine thing to ſave a man* [z]. After whom, *Salomon* his ſonne (a worthy graft of ſo Noble a ſtocke, heire of his Fathers Vertues, as well as of his Crowne) led by the ſame Spirit, ſaith in like ſort, *The horſe is prepared againſt the day of battell, but ſalvation is from Iehovah* [a]. And therefore let all Gods people looke unto the *Mountaine, from whence commeth their helpe* [b], *in the needfull time of trouble* [c]; and ſay, *in the name of our God, we will ſet up our banners; ſome put their truſt in chariots, and ſome in horſes, but wee will remember the name of the Lord our God* [d].

y Iudg.20.26.

z Pſal.33.15.16.

a Prov.21.*ult.*

b Pſal.121.1.
c Pſal.46.

d Pſal.20.5.7.

2. *Enableth weake means.*

Secondly, God enableth poore, weake, baſe, abject, and contemptible meanes, for the bringing of great and mightie things to paſſe. When *Gideon* came at the firſt with a great armie, to fight againſt the *Midianites*, the Lord ſaid unto him, *This people, that are with thee, are too many, for me to deliver the Midianites into their hands, leſt Iſrael take to himſelfe glory over me, and ſay, mine hand hath brought me ſalvation.* But when all were brought to 300. naked men, and without armes, only having trumpets, pitchers and lamps; *By theſe (ſaith God) will I ſave you, and deliver the Midianites into thine hands:* and he did ſo [e]. Vpon this groud *Ionathan* perſwaded his Armour-bearer, even them two, to ſet upon a whole

e Iudg.7.2.7.

whole Garriſon of the *Philiſtims*, *There is no let to Iehovah, but that hee may ſave by many, or by few* [f]. That of the Prophet is moſt memorable, *The Lord is his name, that ſtrengtheneth the ſpoiled againſt the ſtrong, that diſtreſſe it ſelfe ſhould be able to ſcale a Fort* [g]. And the Prophet *Ieremie* biddeth the Iews *not to deceive themſelves*, becauſe they had a little prevailed againſt the *Chaldeans*, *for if there were none left but wounded men, and thruſt thorow, yet ſhould they riſe, every man in his tent, and burne the City with fire* [h]. Moſt commonly (if cauſe be good) victory goeth with weakeſt ſide.

[f] 1 Sam.14.7.

[g] Amos 5.9.

[h] Ierem.37.10.

Thirdly, for the full manifeſtation of the glory of his omnipotencie, God many times worketh greateſt things without meanes, ſo as in the effecting thereof, nothing can be looked on, but God. In the beginning, God gave light, before he made Sunne; and made plants and herbes to grow, before there was any raine: in the wilderneſſe, fed his people, with bread and fleſh from heaven: in times of warre, *if God doe but riſe, his enemies are ſcattered* [i]; yea, if he doe but looke upon their hoaſts, *they are diſcomfited* [k]. In the confidence whereof, King *Aſa* (ſeeing himſelfe oppreſſed with a multitude of enemies, even above a thouſand thouſands of *Ethiopians* comming up againſt him) he prayed to the Lord; *Lord, it is nothing to thee, to helpe with many, or no power* [l]. If he had ſaid with many, or few, great, or ſmall power, it would have beene plaine; but to ſay, *with many, or no power*, bewrayed an excellent meaſure of faith, that if God did but rebuke all ſuch enemies, it was enough. The Prophet

3. *Worketh without meanes.*

[i] Pſal.68.1.

[k] Exod.14.24.

[l] 2 Chron.14.11.

then giveth this glory to God, *that hee createth peace* [m]. He is a good Carpenter, that having crooked and rough timber put into his hands, can, with axe and plane, make it ſtraight and ſmooth; but the Creator can worke, having no matter at all, to work upon; creating light out of darkneſſe; peace out of warre; a great calme, out of a great ſtorme, only by a word of his mouth, *hee rebuked the winds and ſea.*

m Eſay 57.19. *Hic digitus eſt Dei.*

For further manifeſtation of Gods glory, and our conſolation, ſeeing the Scriptures ſpeake expreſly of Gods rebuking of *Kings, Princes, Spearemen*, and *perſecutors of his Church and people* [n]: let us ſearch the Scriptures, that wee may finde out Gods manner herein. How doth God rebuke Kings, who are as boiſterous and mightie winds, cauſing great tempeſts of perſecutions in the Sea of this world, (that when God doth it, wee may give him the glory of it?) And that, God doth, two waies, *viz.* Either inwardly, or outwardly. Inwardly, by working upon their hearts; or outwardly, by working upon their bodies and eſtates. As God hath the hearts of all men in his hands; ſo ſpecially of Kings and Princes: and doth extraordinarily worke upon them, either by inclining them to peace; as we ſee in the example of *Eſau* (who threatning to *kill his brother Iacob* [o]; and *Iacob* exceedingly *feared to heare that he came out with foure hundred men againſt him* [p]) whoſe heart was ſo inclined to his brother, that when they met, he was ſo far from killing, or offering the leaſt wrong unto him in word or deed, that *he embraced him, fell on his necke and*

n Pſal.105.14. Eſay 17.13. Pſal.76.6.

1. *By inclining to peace.*

o Gen.27.41.

p Gen.32.6.

and kiſſed him [q]; ſee, ſee, how inwardly God rebuked that boiſterous wind, *and there was a great calme:* or elſe, he inwardly doth terrifie them, ſo as they ſhall not dare to doe the evill which they would, and intended.

Thus God rebuked *Abimeleth*, King of *Gerar*, *in a dreame by night; Thou art but a dead man, for the woman, which thou haſt taken, for ſhee is a mans wife* [r]: whereupon he returned, to *Abraham*, his wife, *and there was a great calme.* So *Laban* purſued *Iacob*, and his wives and children, bluſtering and ſtirring up a great tempeſt: but God rebuked him, ſaying, *Take heed that thou ſpeake not to Iacob, either good or bad* [s]; whereupon followed *a great calme.* So the Kings of *Canaan* intending to deſtroy the *Iſrael of God*, were rebuked with the report that came unto them, what God had done for them, *Drying up the Red-ſea, and deſtroying the two Kings of the Amorites, Og and Sehon: whereupon their hearts did melt, and there was no courage in them*, they grew very calme [t]. Yea Kings aſſembling with their armies, purpoſely to beſiege *Ieruſalem*, *At the very ſight of it, they marvelled, and were troubled, and haſted away, feare tooke hold on them, and paine, as on a woman in travell* [u]. Thus (when they will not otherwiſe be inclined to peace) *God doth cut off the ſpirit of Princes, and is terrible to the Kings of the earth* [*].

Or elſe God doth rebuke them outwardly: and that, either in their perſons, or powers: in their perſons, either by ſickneſſe, or death; By ſickneſſe, or diſeaſes. Thus God plagued *Pharaoh*, and his houſe with great plagues, becauſe of *Sara*, *Abrahams* wife;

[q] Gen.33.4.

2. *By terrifying.*

[r] Gen.20.3.

[s] Gen.31.24.

[t] Ioſh.2.10. Exod.15.14.

[u] Pſal.48.4.

[*] Pſal.76. *ult.*

2. *Outwardly.*

1. *In perſon.*

1. *With ſickneſſe.*

wife; whereupon he restored her to her husband, *and there was a great calme* [x]. Or by death: and that is either naturall, or violent. Naturall: thus wicked and Idolatrous *Ahaz slept with his fathers: and then godly King Hezekiah reigned in his stead* [y], *who was an hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rocke in a wearie land* [z]. Violent death, is either caused by themselves, or others. By themselves; thus *Saul* killed himselfe, *and then there was a great calme* [a]. Or by others: thus that wicked King *Amon*, being slaine by his servants, godly *Iosiah* succeeded him, in whose daies the Church had a blessed calme [b]. And thus, in all ages, by the miserable and wretched ends of cruell and bloudie persecutors, God hath given peace to his Church. Or if God spare their persons, he doth often rebuke them in their powers; and that chiefly three wayes: *viz.* By diversion, dissipation, and destruction.

By diversion: thus when *David* was in greatest danger of *Saul*, (for they had even compassed him round, to take him,) there came a messenger and brought tidings to *Saul*, the *Philistims* had invaded his land [c]; whereupon he was forced presently to divert his forces; so *David* escaped.

Secondly, By dispersion: *Hee doth scatter the people that delight in warre* [d]. Thus, God caused the *Syrians* besieging *Samaria*, to heare a noise of Horses and Chariots, even of a great hoast; they arose, and fled [e]. When *Gideon*, and his three hundred blew with the trumpets, and brake their

x Gen. 12. 17.

2. *Death.*

1. *Naturall.*

y 2 Kings 16. *ult.*

z Esa. 32. 2.

Violent.

1. *By themselves.*

a 1 Sam. 31. 4.

2. *By others.*

b 2 Kings 21. *ult.*

2. *Their Powers.*

1. *Diversion.*

c 1 Sam. 23. 27.

2. *Dispersion.*

d Psal. 68. 30.

e 2 Kings 7. 6.

their pitchers, the huge hoast of the *Midianites* fled [f].

Lastly, God many times rebuketh persecuting Princes, by marvellously destroying their powers: and that by sea, and land. By sea: so *David* speaketh of God breaking *the ships of Tarshish with an East wind* [g]. By land; either by themselves, or others; by others; *So God sent an Angel, who in one night destroyed an hundred fourescore and five thousand, in the hoast of railing Rabshekah; whereby he was forced to returne, and not so much as shoot an arrow against the Citie* [h]. Yea, rather then they should not be destroyed, the enemies of Gods Church have destroied one another, as in that great army which came up against *Iehoshaphat* and *Iudah*; *The children of Moab and Ammon stood up against the inhabitants of mount Seir, and thus they destroyed one another* [i].

The consideration, whereof, serveth for these vses. First, That seeing Christ hath so many wayes and meanes, whereby to rebuke even the most potent, and puissant, mischievous and malicious enemies; not to be distractedly fearefull, though we see never so great conspiracies, or the Church in likelihood to be in extreme perill and danger; but to commend us, and others, to God in fasting and prayer; being assured that God can, and (in his good time) will, rebuke the enemies of his people: They doe but kicke against the pricke, *Act* 9 5. Their owne hurt is ever the greatest: *Si stimulos pugnis cædis, manibus plus doles, Plaut.* Who ever tried their strength, in lifting at the stone, and were not broken in peeces? *Zach.* 12. 3.

f Iudg. 7. 22.

3. *Destructiō.*

1. *By Sea.*

g Psal. 48. 7.

2. *By Land.*

1. *By others.*

h 2 Kings 19. 32.

2. *By themselves.*

i 2. Chron. 20. 23.

1. *Vse.*

2. *Vſe.* Secondly, That when we ſee ſuch great comfort and happineſſe to redound to the Church of God; partly, for that, Kings and Princes, (who threaten deſtruction,) of Wolves, become Shepherds; of perſecutors, become Patrons; of deſtroiers, defenders; of murtherers, nurſing fathers, and nurſing mothers; or that, by naturall, or violent death, God cutteth off mercileſſe Tyrants; or that, he doth divert by unlooked for occaſions; diſſipate by land or ſea, with wind, weather, or other meanes; or deſtroy, by fire, water, peſtilence, famine, their powers and forces: Oh, in all ſuch caſes, let the people of God give all the honour and glory hereof unto Chriſt: for it is he that ſo rebuketh the roaring winds, and raging ſeas. He that hath eares to heare, may heare him in this dialect, ſpeaking to the winds and ſeas, *Peace, and be ſtill.*

Concluſion. Yea, howſoever it hath pleaſed God, for a long time, to ſuffer the wind to blow ſo loud and ſtrong, as *if it would rent the mountaines, and breake the rocks in peeces* [k], or *diſcover the channels of the ſea* [l]; *and ſuffer the ſea to rage, as if it would not onely toſſe with tempeſt* [m]; but even ſwallow up in furges, the poore ſhip of his Church: Yet Chriſt at laſt is awakened, hee hath begun to rebuke the winds and the ſea, (bleſſed be his name,) and if his people will beleeve and repent, they ſhall ſee his ſalvation, and he will rebuke them more. And ſo much for his Reprehenſion. The effects thereof follow.

k 1 Kings 19. 11.
l Pſal. 18. 15.
m Eſa. 54. 11.

3. *Gen. Part. Diviſion.* *And there was a great calme.*] The effects of Chriſt his rebuking of the winds and ſea, are two; the former the cauſe of the latter: The former, in the

the winds and ſea, (*There was a great calme:*) The latter in the diſciples, who were hereby occaſioned to wonder and proclaime, *What manner of man is this, that even the winds and the ſea obey him?* For the firſt:

1. *Part.*

And there was a great calme.] Sweetly hath *David*, long ſince (as it were) commented on this ſtory, ſaying, *They that goe downe into the ſea in ſhips, and occupie their buſineſſe in great waters, theſe ſee the workes of the Lord, and his wonders in the deepe: For he commandeth and raiſeth the ſtormie wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their ſoule is melted, becauſe of trouble. They reele to and fro, and ſtagger like a drunken man, and are at their wits end. Then they cry to the Lord in their trouble, and hee bringeth them out of their diſtreſſes: hee maketh the ſtorme a calme, ſo that the waves thereof are ſtill. Then are they glad, becauſe they be quiet; ſo hee bringeth them to their deſired haven. Oh, that men would therefore praiſe him, and declare the wonderfull workes which he doth for the children of men, &c*[n]. Now then, we are come to the joyfull *Cataſtrophe* of this ſtory: danger is over, feare abated, faith increaſed, ſtorme ceaſed: *And there was a great calme.*

[n] Pſal. 107. 23.

Whereof firſt for the ſenſe of the words. The Hebrew word, in *Munſters* copie, doth ſignifie, *To be ſtill* *. I finde the ſame word, both in the forecited place, in the Pſalme, and is tranſlated, *quiet*; *Then are they glad, becauſe they be quiet* †; and in the ſtory of *Ionah*, where the Mariners asked *Ionah*, *What ſhall we doe unto thee, that the ſea may be calme unto*

Senſe lit.

* Shethikah, *à radice* Shatha, *in* Kal. *ſiluit. idem quod* Shakat. *Pag.*

† Ci Iiſhtokn, *quia ſiluerunt. Mont.*

unto us? or as the Hebrew ſignifieth) *that the ſea may be ſilent from us* *. And indeed, the word is very proper, if either wee conſider the nature of a ſtorme, wherein winds and waves doe wonderfully roare°, *and lift up their voyce* ᵖ, (as *David* unproperly calleth it,) ſo as their noiſe is heard afarre off; or conſider the context, for Chriſt bade the winds and ſea, *Peace, and be ſtill:* and their obedience anſwereth like an eccho to the voyce, and the winds and ſeas were ſtill. But the Greeke word, (which all three Euangeliſts uſe, but no where elſe in all the new Teſtament) is more ſignificant †; which (as ſome would have*) is derived from ſuch a Greeke word, as ſignifieth (*milke*) to note, that the aire was as white and cleere, as that in the firmament, in the cleereſt winters night, which is called, *The milkie way* †. But I rather ſubſcribe to thoſe, *Henricus Stephanus, Scapula, Chemnitius, Piſcator*, that derive it from ſuch a theme in the Greeke, as ſignifieth, to laugh, or looke marvellous cheerefully, or merrily *. The word then ſignifieth, that there was, upon Chriſt his rebuking of the winds, & the ſea, not only a marvellous calmeneſſe, ſtilneſſe, and quietneſſe, not ſo much wind ſtirring as would move a leafe, no riſing, or rowling, but ſea, as ſmooth and even, as one might caſt a die upon it, as wee ſay; but there was a wonderfull ſerenitie, the heaven and ſea did (as it were) ſmile and laugh upon them, which before did ſo frowne and threaten to drowne them.

Yet, as if the word, in it owne native proprietie, were not ſufficient, here is alſo another added,

There

* Ionah. 1. 11. Iiſhtok haiam, *Silebit mare.*

° Pſal. 46. 3.

ᵖ Pſal. 93. 3. Kolam, *vocem ſuã.*

† γαλήνη.

* γάλα, *Lac: quaſi aer lacteus. Euſtath. fortaſſe reſpiciens ad illud Homer.* λευκὴ δ' ἦν ἀμφὶ γαλήνη.

† *Via Lactea.*

* παρὰ τὸ γελᾶν, *à ridendo.* γελάω, *Rideo.* γαλήνη, *quaſi* γελαλιη.

There was a [*great*] *calme*". It well beſeemed the great God, to doe a great miracle, and greatly to ſhew his power and authoritie, in turning a great tempeſt into a great calme *. Yea, as *hee is a great God above all gods* [q]; ſo he commonly doth great things, for his glory, and his peoples good: ſo as their enemies confeſſe, *the Lord doth great things for them* [r].

" γαλήνη μεγάλη, tranquillitas magna.

* Decet magnum magna facere, Orig.

q Pſal. 95. 3.

r Pſal. 126. 2.

Yea, laſtly, as there was a tranquillitie, ſtilneſſe, calmneſſe, a great one; ſo was it alſo ſudden *. And herein lieth the greateſt part of the miracle: for the winds (though ſometime blowing ſtrongly, yet) by little and little falling; and ſea (raging extremely,) by little and little to grow calme, is no great wonder (being commonly ſeene.) But that, no ſooner the word of rebuke paſſed forth of Chriſts mouth, but the effect of it appeared, preſently, *there was a great calme*; hee no ſooner ſpake the word, but it was done; loe, herein lieth the miracle, and matter of wonder. And ſo much be ſaid for the opening of the ſenſe of the words. I now proceed to raiſe your doctrines. And firſt from the letter.

* Non paulatim ſedati ſunt fluctus. Barrad. T. 2. lib. 5. cap. 15. p. 319.

The firſt may be raiſed from the context: Firſt, A calme; then aroſe a great tempeſt; and now is made a great calme againe. Which repreſenteth unto us the mutabilitie, or changeable viciſſitude of all earthly, temporall, and ſublunary things: as, ſummer, and winter; day, and night; cold, and heat: ſo in mens bodies; health, and ſickneſſe; eaſe, and paine: and in mens eſtates; wealth, and povertie; gaine, and loſſe; honour, and diſgrace;

1. *Doct. lit.*

and impriſonment; peace, and perſecution; are oftentimes changed one for another. The world is like the Moone [f], ever variable: *nothing continueth in one ſtay* [t]; *Vanitie of vanities, all is vanitie* [u]. And as it is in theſe earthly, and outward; ſo in heavenly, and inward things, ſtate, and condition. The beſt of Gods children in this life, are well acquainted and exerciſed with changes, and alterations; ſtormes, and calmes; mirth, and mourning; laughing, and lamentation; ſinging, and ſighing; doe many times change, and keepe their turnes, and ſeldome are of any long continuance.

f Rev. 12. 1.
t Iob. 14. 2.
u Eccleſ. 1. 2.

Vſe. 1. Wherefore let not ſuch as are in beſt condition, preſume with *David, Tuſh, my mountaine is ſo ſtrong, it cannot bee moved* [*]: but let every one walke in humilitie, and prepare for croſſes, afflictions, and temptations.

* Pſal. 30. 6, 7.

Vſe. 2. And let ſuch as are under the rod, not be too much dejected, but in patience poſſeſſe their ſoules, and wait upon God: after a ſtorme commeth a calme; *Heavineſſe may endure for a night, but ioy commeth in the morning* [x].

x Pſal. 30. 5.

2. *Doct. lit.* Our ſecond leſſon is, That even all, yea the moſt ſenſleſſe creatures, (man excepted) doth heare, and obey the voice of God; and are in their kinds (as it were) zealous of his glory. If we looke up to heaven, we ſhall ſee *thouſand thouſands, and ten thouſand times ten thouſand ſtand before him* [y]; *even an innumerable company of moſt glorious Angels* [z], *ſtanding about his throne* [a], *readie to doe what hee commandeth*, moſt willingly, ſpeedily, and *faithfully* [b]. Deſcend by the Firmament, and the Sunne, which every morning

Cõfirmation.

y Dan. 7. 10.
z Heb. 12. 22.
a Eſa. 6. 2.
b Pſal. 103. 20.

morning commeth *as a bridegroome forth of his chamber, and reioiceth as a giant to runne his race* [c]; yet at Gods command, it *ſtood ſtill* [d]; yea *went backe* [e]; and at Chriſt his paſſion, it hid it face, as if then God performed what he had threatned, *I will cauſe the Sunne to goe downe at noone, and I will darken the earth in a cleare day* [f]. And the very ſtarres fought againſt *Siſerah* [g]. God rained fire out of heaven to burne *Sodom* [h]; and *Aarons* ſonnes [i]; and *Captaines with their fifties* [k]; but the fire could not, would not ſo much as ſindge an haire on the heads of *the three children* [l]. Deſcend lower, by the Regions of the Aire, and we ſhall ſee it is the glorious God that *maketh the thunder* [m]. It is his voice, which maketh *the wilderneſſe of Cades to ſhake, and Hindes to calve* [n]. Lightnings are Gods *arrowes* [o]; and when the Lord calleth for them, they anſwer, *Here we are* [p]. He is *the father of the raine* [q]. The clouds are *his bottles* [r]. He alſo bringeth the winds out of *his treaſures* [s]. Haile, Snow, Vapour, all *fulfill his word* [t]. *The earth trembleth at his preſence* [u]: Mount *Sinai* ſhaketh, as if it would rent in ſunder [*]; and openeth to ſwallow up *Core, Dathan*, and *Abiram* [x]. God ſent Lions to teare the *Samaritanes* in peeces [y]; but they did not offer any violence to *Daniel*, being caſt into their Den [z]. He did ſting the rebellious Iſraelites with Serpents [a]. He plagued Egypt with flies, and poore contemptible creatures [b]. He prepared a worme to bite *Ionahs* gourd at the root, that it withered [c]. The Graſhoppers (when God ſendeth them) are called *a ſtrong nation, mighty people*, and *an huge armie* [d]. The birds of the

c Pſal. 19. 6.
d Ioſh. 10. 13.
e 2 Kin. 20. 10, 11.
f Amos 8. 9.
g Iudg. 5. 20.
h Gen. 19. 24.
i Levit. 10. 2.
k 2 King. 1. 10, 12.
l Dan. 3. 27.
m Pſal. 29. 3.
n Pſal. 29. 8.
o Pſal. 18. 14.
p Iob 38. 35.
q Iob 38. 28.
r Iob 38. 37.
s Pſal. 135. 7.
t Pſal. 148. 8.
u Pſal. 114. 7.
* Exod. 20. 18.
x Num. 16. 31.
y 2 Kings 17. 25.
z Dan. 6. 22.
a Num. 21. 6.
b Exod. 8. 6, 21.
c Ionah 4. 7.
d Ioel 1. 6.
2. 2.
2. 25.

the Aire, at his command, feed his Prophet with *bread and fleſh*[c]. He hiſſeth for *the flies of Egypt, and bees of Aſſyria*[f]; Devoureth *Herod* with lice[g]. Yea, he doth ſit *above the water flouds*[h]; and *ruleth the Sea*[i]. At his pleaſure the waters muſt ſtand on an heape, to *let his people paſſe*[k]: and ſometimes muſt overflow, and drowne all creatures, *in whoſe noſthrils is the breath of life*[l]. The river *Iordan* muſt open, and let *Iſrael* paſſe[m]: but the ancient river *Kiſhon*, with a violent ſtreame, muſt ſweepe the *Canaanites* away[n]. Fiſhes ſwim in Sea at his pleaſure. He prepared a Whale to ſwallow *Ionah*[o]; and the great ſholes of Herrings faile not at ſuch a day to be on ſuch a coaſt. He calleth for a Famine, and *deſtroyeth the proviſion of bread*[p]: and at another time, cauſeth *the clouds to drop downe fatneſſe*[q], that *the poore may be ſatisfied with bread*[r]. All diſeaſes goe and come at his pleaſure, as the Centurion intended, in *Matth.* 8. Hee puniſheth diſobedience with conſumption and burning fever[ſ]; and when he rebuked it, *Peters wives mother* was cured[t]. He *ſhutteth up the wombe*[u]; and it is he that *maketh the barren to beare, and become a ioyfull mother of children* *. He *formeth the light, and createth darkneſſe, maketh peace, and createth evill, even the Lord doth all theſe things*[x]. Yea, this great King carieth his Mace in Hell, the place of confuſion; ſo as the very Devils are ſubject, and obedient to him. He never threatned or commanded uncleane ſpirits to bee gone, but they went: whereat the people greatly wondred[y]. Yea, not only all creatures in Heaven, Firmament, Aire, Earth, Sea, and Hell are obedient,

c 1 Kings 17. 6.
f Eſa. 7. 18, 19.
g Acts 12. 23.
h Pſal. 93. 4.
i Pſal. 29. 3.
k Exod. 14. 22.
l Gen. 7. 22.
m Ioſh. 3. 16.
n Iudg. 5. 21.
o Ionah 1. *ult.*
p Pſal. 105. 16.
q Pſal. 132. 15.
r *Ibid.*
ſ Levit. 26. 17.
t Luke 4. 39.
u Gen. 20. *ult.*
* Pſal. 113. *ult.*
x Eſa. 45. 7.
y Mar. 1. 27.

ent, but in their kinds zealous. See the zeale of the Angels, who are winged, and called *Seraphims* [z], becauſe they burne with a zeale of Gods glory [*], & are as *a flaming fire*, when he uſeth their miniſtery [a]. See the zeale of the Frogs, though breeding, feeding, creeping & croaking in mariſh grounds, and farre from houſes; yet being ſent of God to plague *Pharaoh*, they aſſaulted the Kings Palace, crept into his ovens and kneading troughes, yea could not be kept out of the Kings bed-chamber, nor his bed [b], no nor from off the Kings owne perſon: as if they had ſaid (as *Iehu* did [c]) *Come ſee the zeale that we have* to plague the Tyrant that thus oppreſſeth Gods people. Oh ſee the zeale of the Sea: when God gave it commiſſion to attach his fugitive Prophet, *it wrought and was troublous, it wrought and was troublous* [d]. The Mariners for their lives could not bring *Ionah* to ſhore: if they had not caſt him in, the Sea would have devoured them all. *q. d.* See the zeale we have to the Lord of hoſts, in purſuit of him, who is ſo diſobediently fled from the preſence of his God. The Apoſtle calleth the fire of hell, *a zealous fire, devouring the adverſaries* [e]; which *Dives* found by wofull experience, when hee complained that hee was *tormented in that flame*, and craved *a drop of water to coole his tongue* [f].

But woe, and alas, that man is excepted out of the Catalogue of obedient, and zealous creatures! That man, endued with Reaſon, and ſhew of Religion, that the Lord of the creatures, ſhould be ſet to ſchoole, to learne of the poore Piſmire [g]; that God

[z] Eſa. 6. 2.

[*] Seraphim, *à* Saraph, *in kal, uſſit, combuſſit.*

[a] Pſal. 104. 4.

[b] Exod. 8. 3, 4.

[c] 2 King. 10. 16.

[d] Ionah 1. 13.

[e] Heb. 10. 27. πυρὸς ζῆλος.

[f] Luk. 16. 24.

[g] Prov. 6. 6.

God ſhould ſo call and command, and he either doe nothing, but *caſt his commandements behinde his backe* [h], or doe what he doth, *to halfes* [i]. Oh that man ſhould give God ſuch juſt cauſe to complaine of him, *I have nouriſhed, and exalted children, and they have rebelled againſt me* [k]: And, *I have called, and yee refuſed; I have ſtretched out mine hand, and no man regarded; yee have ſet at nought all my counſels, & would none of my reproofe* [l]. And, *I have ſpread out mine hands all the day to a rebellious people* [m]. How did Chriſt complaine of the Iewes, *Yee will not come unto me, that yee may have life* [n]. And againe, *O Ieruſalem, Ieruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee; how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and yee would not* [o]. How did *Steven* at his death complaine, *Yee ſtiffe-necked and uncircumciſed in heart and eares, yee doe alwaies reſiſt the Holy Ghoſt; as your fathers did, ſo doe yee* [p].

h Pſal. 50. 17.
i 1 Sam. 15. 15.
k Eſay 1. 2.
l Prov. 1. 25.
m Eſay 65. 2.
n Iohn 5. 40.
o Matth. 23. 37.
p Acts 7. 51.

Oh that man, *created after Gods image* [†], *and little inferiour to the Angels* [*], ſhould not only be compared to *the beaſts that periſh* [q]; but have the dulleſt and rudeſt of them preferred before him: *The Oxe* (ſaith God) *knoweth his owner, and the Aſſe his maſters crib, but Iſrael doth not know, my people doe not underſtand* [r]. Yea the Storck in the heaven, Turtle, Crane, and Swallow, *know their appointed times, but my people know not the iudgement of the Lord* [ſ]. Oh let us now profit by this uſefull Doctrine.

† Gen. 1. 27.
* Pſal. 8. 5.
q Pſal. 49. ult.
r Eſay 1. 3.
ſ Ierem. 8. 7.

1. *Vſe.* Firſt, let us learne ever to truſt in him, how extremely deſperate ſoever things may be with us or

Gods

Gods people: it is an easie thing with him to remedie all. He needeth not send Legions of Angels, no nor muster troops of men, and arme them with sword and speare; hee is the Lord of Hosts, and there are not the meanest and weakest souldiers in all his band (not flies, lice, wormes excepted) but if Christ command them, they are armed with power, to quell the pride of the greatest Monarchs, and Monarchies in the world.

The second Use is, that we feare this great God, and commander of Sea and Land, who is able to cut us downe, like grasse; to blow us away, like dust; to sweepe us away, as dung. Oh that men should not feare that mighty God, but dare to blaspheme his Name, being every where in the midst of his Armie, and he able to make the least dust to be our death, and the basest creature we see, or with contempt doe tread upon, to be our destruction! This Use God himselfe presseth, *Heare now this, ô foolish people, and without understanding, which have eyes and see not, which have eares and heare not. Feare yee not me, saith the Lord? Or will yee not be afraid at my presence, which have placed the sand for the bounds of the sea*[t]? And againe, *If I be your Lord, where is my feare*[u]? *The Sea saw God and fled.* And *David* biddeth the earth to *tremble at his presence*[x]. Shall Earth, and Sea, those vast and sensesse creatures, so feare and tremble, and shall not man, a worme of the earth, stand in awe? 2. *Vse.*

The third and last Use is, that from the Example of all creatures, in Heaven, Firmament, Aire, Earth, Sea, and Hel, we learne to obey the voice of Christ. This 3. *Vse.*

t Ierem. 5. 22.
u Malach. 1. 6.
x Psal. 114. 3. 7.

This is it *David* ſo urgeth, *To day, if yee will heare his voice, harden not you hearts*[x]. *Be doers of the word, & not hearers only*[y]. The Sea did roare in the ſtorme. And, even now that it is ſtill, it ſtil lifteth up the voice. He that hath eares to heare, may heare it call for obedience. *Habent miracula linguam, ſi intelligantur: factum verbi, verbum nobis. Auguſt. in Iohan. tract.* 24. A learned man hath an elegant fiction, of the world calling on man, to ſerve and obey God, in theſe words; *See how God loved thee, that made me for thee; I ſerve thee, becauſe I am made for thee, that thou maieſt ſerve him, that made both thee and me; me for thee, and thee for himſelfe*[*]. Oh man, if thou be diſobedient, all creatures, even Devils will riſe in judgement, and condemne thee.

x Pſal. 95. 7.

y Iames 1. 22.

* *Vide homo quomodo amavit te, qui propter te fecit me; ſervio tibi, quia factus ſum propter te, ut ſervias illi, qui fecit, & me, & te; me propter te, & te propter ſe. Hugo Cardin.*

Myſt.

For the myſterie. As by the ſtorme, perſecution; ſo by the calme, the peace and tranquillitie of the Church is repreſented: and teacheth,

1. *Doct. myſt.*

Firſt, that in deſpight of Sathan, and all enemies which he can raiſe, Gods people, in the end, ſhall have a calme, peace, and quietneſſe.

Illuſtration.

For illuſtration of which Doctrine, note, that the calme is twofold, *viz.* externall, and internall. Externall is twofold, *viz.* generall, or particular. Generall, concerning all, or many of Gods people: and particular, in regard of ſome one, or few mens perſons and eſtates.

1. *Generall.*

For the generall, ſee what gratious promiſes God hath made to his Church; *The gates of hell ſhall not prevaile againſt it*[z]. It is Gods houſe built upon a rocke, though the raine deſcend, floods come, winds

z Matth. 16. 18.

winds blow, and beat upon it, yet it falleth not [a]. This was typically repreſented in the buſh which burned, but conſumed not [b]: In *Noahs* Arke, though the waters prevailed long, yet at laſt the Arke arrived ſafely upon Mount *Ararat* [c]; and the Dove returned with an Olive leafe in her mouth, an infallible token, that *the waters were abated from off the earth* [d]. There hath beene a great tempeſt: but our ſhip hath out-rid it *, it liveth; and now there is a great calme.

[a] Matth 7.25.

[b] Exod.3.2.

[c] Gen.8.4.

[d] Gen.8.11.

* *Illiditur fluctibus, non tamen alliditur ſcopulis. Stell.*

Examples.

Which promiſes and types have in all ages been verified. The children of Iſrael were greatly oppreſſed in Egypt, but could not be deſtroyed; the more they afflicted them, the more they multiplied and grew [e]: they endured a great tempeſt, and in the end God ſent a great calme; when he *brought forth his people with ioy, and his choſen, with gladneſſe, there was not one feeble perſon: and Egypt was glad, Pſal.* 105.37. The Church had a great ſtorme for 70 yeeres in Babylon, when they *ſate by the rivers of Babylon, and wept to remember Sion, Pſal.* 137.1. but in the end a great calme, when they had leave to returne, *then were their mouthes filled with laughter, and their tongues with ioy, Pſ.*126.1. The Church had a great ſtorme in the daies of *Ahaſhueroſh*, when *Haman* had procured, they ſhould all be deſtroied, *then was faſting and mourning*; but in the end a great calme, when *Haman* and his ſonnes were hanged, and the Iewes had *Purim*. Great perſecution in the daies of the Apoſtles [f]; but in the end, *God gave the Churches reſt throughout Iudea, Samaria, and Galilee, and the word of God increaſed, and the number*

[e] Exod.1.12.

[f] Acts 8.1.

number of diſciples multiplied in Ieruſalem exceedingly [g]. The Eccleſiaſticall ſtory witneſſeth, that howſoever God hath ſometimes, yea for a long time, exerciſed his Church and people, with hot, cruell, and bloudy perſecutions: yet in the end, rebuking perſecutors, by death, or otherwiſe, (as you have heard) he hath given his Church peace, and turned the tempeſt into a great calme [*].

[g] Act. 9.31. 6.7.

[*] *Alternant perſecutio, & pax in eccleſia. Lorin.*

2. *Particular.*

For the outward eſtates of particular perſons, we have gracious promiſes, *I will not faile, nor forſake thee* [h]. Which though particularly and perſonally made to *Ioſhuah*; yet the Apoſtle teacheth every man how to make it his owne by the application of faith [i]; *Call on me in the day of thy trouble, and I will heare, and deliver thee, and thou ſhalt glorifie me* [k]. *David* ſaith, *Many are the troubles of the righteous, but the Lord delivereth out of all*, Pſal. 34. 19. And the Apoſtle ſaith, *God is faithfull, who will not ſuffer his to be tempted above that they are able, but will with the temptation make a way to eſcape, that they may be able to beare it* [l]. And Chriſt promiſed to turne his diſciples *ſorrow into ioy* [m]: which in all ages he hath moſt graciouſly performed to his ſervants, yea commonly in this life. As *Ioſeph* endured a great tempeſt, when his brethren ſold him, his impudent miſtreſſe falſly accuſed him, his maſter caſt him in priſon, he endured hunger and cold, and *the iron even entred into his ſoule* [n]: but there came a great calme, when *the King ſent and delivered him, the Prince of the people let him goe free, made him ruler of his houſe* [o]; yea, *ſet him over all the land of Egypt, and every one cried Abrech before him* [p]. Great was the tempeſt

[h] Ioſhua 1.5.

[i] Heb. 13.5.

[k] Pſ. 50.15.

[l] 1 Cor. 10.13.

[m] Iohn 16.20.

[n] Pſal. 105.18.

[o] Pſ. 105.20,21.

[p] Gen. 41.43.

tempeſt that godly *Mordochai* endured, when proud *Haman* ſo deſpiſed, and intended miſchiefe againſt him, having ſet up gallowes, to hang him thereon[q]: but there came a great calme, when the King commanded *Haman*, to put on him royall apparell, which the King uſeth to weare, & to ſet him on the horſe, the King uſed to ride on, and ſet the crowne roiall upon his head, and proclaime before him, *Thus ſhall it be done to the man, whom the King will honour*[r]. Great was the tempeſt that *David* endured, in that long time that *Saul* perſecuted him, and by all meanes ſought to take away his life, hunting him, *as a partridge upon the mountaines*[s]; that he confeſſeth, *the flouds of ungodlineſſe made him afraid*[t]; and he ſaid in his infirmitie, *I ſhall one day periſh by the hand of Saul*[u]: but there came a great calme, when *Saul* being ſlaine *, *David* was anointed King[x], *and died full of daies, riches, and honour*[y]. *Iob* endured a great tempeſt, when hee loſt all his goods, children, and health[z]: but there came a great calme, when all was reſtored double unto him againe[a]. Many a man hath endured a great tempeſt of povertie, ſickneſſe, ache, impriſonment, diſgrace; and God hath ſent a great calme of wealth, health, eaſe, liberty, honour. *Oh that men would therefore praiſe the Lord, and declare the wonders that he doth for the children of men*[b]! What great and grievous conflicts, have the learned Biſhops and Fathers in their times, had with Heretikes? *Athanaſius* and *Hilarie*, with *Arrius*; *Baſil*, with *Eunomius*; *Tertullian*, with *Hermogenes*; *Origen*, with *Celſus*; *Auguſtine*, with *Fauſtus*, *Pelagius*, *Petilian*;

q Heſth. 5. ult.

r Heſth. 6. 11.

s 1 Sam. 26. 20.

t Pſal. 18. 4.

u 1 Sam. 27. 1.

* 1 Sam. 31. 3, 4.

x 2 Sam. 2. 4.

y 1 Chro. ult. 28.

z Iob 1. 14.

a Iob ult. 10.

b Pſal. 107. 15.

lian; *Cyprian*, with *Novatus*: yet painfully rowing with the Oares of Gods word, these Doctors overcame all those boisterous and contrary winds and waves, and used it as a proverbe, *After weeping commeth laughter; and after banishment commeth Paradise* *. After a tempest, a calme.

* *Post lachrymas risus; post exilium Paradisus: dixerunt veteres.*

2. *Internall.*

Great also are the Internall tempests, whereof Gods children have experience in their soules, mindes, and consciences: but God hath promised most gracious calmes; *For a moment in mine anger have I turned away, but with everlasting compassion have I imbraced thee* [c]. *Heavinesse may endure for a night, but ioy commeth in the morning* [d]. *They that sow in teares, shall reape in ioy* [e]. *Blessed are they that mourne, for they shall be comforted* [f]. Yea, *the meeke shall be refreshed with abundance of peace*, *Psalm.* 37. 11.

[c] Esay 54. 7.
[d] Psal. 30. 5.
[e] Psal. 126. 5.
[f] Matth. 5. 5.

Examples.

And these promises God hath in all ages most graciously performed. *David* had a great tempest in soule, when hee complained, *That all Gods waves had gone over him, and hee had beene vexed with all his stormes* [g]: Yea, *he had suffered, from his youth up, the terrours of God with a troubled mind* [h]. But there was a great calme, when he said, *Now returne to thy rest, O my soule, the Lord hath well rewarded thee* [i]; and againe, *Thou hast delivered my soule from death, mine eyes from teares, and my feet from falling* [k]; awaked at midnight to sing praises [l], *and called for his Lute and Harpe to awake* [m]. *Iob* had a great tempest in his soule, when hee complained, *God did write bitter things against him* [n], *made him possesse the sinnes of his youth* [o]; and *Gods terrours*

[g] Psal. 88. 7.
[h] Psal. 88. 15.
[i] Psal. 116. 7, 8.
[k] Ibid.
[l] Psal. 119. 62.
[m] Psal. 69. 30.
[n] Iob 13. 26.
[o] Ibid.

came

came in battell ray againſt him [p]; but he had a great calme, when hee knew his Redeemer lived [q], and would truſt in God, though he killed him [r]; and God gave him double all that he had [*]. There was as great a tempeſt in *Ionahs* ſoule, as in the ſea, when he ſaid, *I am caſt out of thy ſight* [s], and *his ſoule fainted within him* [t]: but hee had a great calme, when the fiſh vomited out *Ionah* on the drie land, *and hee paid his vowes, and ſacrificed unto God, the ſacrifice of thankſgiving* [u]. Oh, many and great are the trials of Gods children in this kinde, till the Lord rebuke Satan: fearefulneſſe, diſtruſt, heavineſſe, &c. and then ſweet are the mercies and comforts, wherwith the Lord refreſheth their ſoules.

[p] Iob 6.4.
[q] Iob 19.25.
[r] Iob 13.15.
[*] Iob 42.10.
[s] Ion.2.4,7.
[t] Ibid.
[u] Ionah 3. ult.

Vſe.

Oh then, Art thou full of heavineſſe, mourning, and ſorrow in thy ſoule, which maketh thee as a Pellican, Owle in deſart, and Sparrow on houſe top alone†; thou mingleſt thy drinke with teares [x]; thy conſcience doth rage, in ſight of ſinne, and ſenſe of divine anger; ſay, as *David* did, *Oh, my ſoule, why art thou caſt downe? and why art thou ſo diſquieted within mee? ſtill truſt in God* [y]; the ſtorme will over, and God will ſend a gracious calme.

† Pſal.102.6,7.
[x] Pſal.80.5.
[y] Pſal.42.ult.

Caution.

But marke, it was Chriſt that made this calme: none can comfort and quiet the troubled and tempeſtuous minde and conſcience, but onely Chriſt: till hee rebuke, it will rage, ſome, and fume ſtill. Seeke not then thy peace from carnall meanes, as, merry company, paſtime, play, feaſting, drinking, &c. For if any good come hereby, it is but as deceitfull Surgeons heale the skin, but leave corruption

within. But ſay with *David*, *I will hearken what the Lord God will ſay, for hee ſhall ſpeake peace to his people* [z]. For till he ſpeake peace, there will be nothing but warre and trouble. So much for the firſt Doctine Myſticall, with the Illuſtration and Vſe thereof.

z Pſal. 85. 8.

2. *Doct. myſt.*

Obſerve againe, that as there was a ſudden great ſtorme, ſo now there is as ſudden and great a calme *: which in the myſterie affordeth us another leſſon, *viz.* That according to the meaſure of troubles, and perſecutions, God ſendeth peace and comforts; as *David* ſaith, *According to the multitude of the ſorrowes which I had in mine heart, thy comforts have refreſhed my ſoule* [a]. And Saint *Paul* ſaith, *As the ſufferings of Chriſt abound in us, ſo alſo our conſolation aboundeth by Chriſt* [b]. Hereof alſo *Iob* had comfortable experience, to whom, after his patient triall, the Lord *reſtored double all he had* [c].

* στιμὸς μέγας ἐγένετο, καὶ ἐγαλήνιο γαλήνη μεγάλη. *Magnus motus, & magna tranquillitas.*

Cõfirmation.

a Pſal. 94. 19.

b 2 Cor. 1. 5. *Non æquatur conſolatio paſſionibus; ſed exuberat, & longe major eſt. Theoph.*

c Iob 42. 10.

Application.

Now let us winde up what hath beene ſaid, with Application to our ſelves. How great a ſtorme and tempeſt hath beene in the Chriſtian world, and ſpecially in *Germanie* and *France*, who ſo ignorant, as knoweth not? But behold what a great calme the Lord hath made in *France*, wars are huſht and gone [d], and Gods ſervants reſtored to their former priviledges and liberties, in the profeſſion of the Goſpel: & let us all heartily pray God to *ſtrengthen the good worke he hath wrought* [e], and to confirme it under the broad ſeale of Heaven, that it may remaine inviolable, and that the Ieſuites (who are the bellowes of ſedition) be never able to raiſe ſuch a tempeſt againe: and let us alſo pray that Chriſt would

d Pſal. 46. 9.

e Pſal. 68. 28.

would *breake the bow, knap the speare in sunder, and burne the chariots in the fire*, and grant to all Nations, unitie, peace, and concord, and bid them *be still*[f]; and *turne their swords and speares into mattocks and sythes*[g], or turne them against the common enemy, the Turke, who persecuteth and blasphemeth the name of Christ and his Gospell. *Amen.*

[f] Ps. 46. penult.
[g] Esay 2. 4.

Let us looke home, what great stormes and tempests have beene in our Land, through bloudy persecution, and unnaturall civill dissention, our fathers have told us, and our Chronicles report to all posteritie: but what a glorious calme have we enjoyed, (for almost so many yeeres, as his people endured captivitie[h]) without either hostile invasion, or civill dissention, the Lord making fast the barres of our gates, and so establishing peace in our borders, that *there is no crying nor complaining in our streets, no leading into captivitie*, it being an harbour and sanctuary to the afflicted servants of God. The Lord preserve our tranquillitie, and rebuke them that would raise a storme. *Amen.*

[h] Ierem. 25. 11.

VERSE 27.

But the men marvelled, saying, What manner of man is this? that both the winds and the sea obey him!

2. *Effects.* WE have heard what effect Christ his rebuke had in the winds and sea, those senselesse Creatures.

Now let us see what effect it wrought in the men that heard and saw, being endued with reason and understanding. The winds and sea obeyed, *But the men* [*admired:*] being more excellent Creatures, it produced in them a more excellent effect; which *Montanus* expresseth by a discretive particle, [*at*] [*but*] *the men marvelled.* Wherein two things are to be considered, *viz.* Admiration, and Interrogation. And in their Interrogation, two things; first a Question, [*What manner of man is this?*] Secondly, a Reason of that question, [*Even the winds and sea obey him.*] Their Admiration is the cause of the Interrogation; for therefore they doe mutually inquire, and search to know his person; because they wonder to see his bare word, to produce such strange effects. Of them in order. And first it is said,

Division.

Subdivision.

1. *Part.* *Sense.*

The men marvelled.] Who is meant by [*men*] in this place, is much disputed, and the learned in their opinions much divided. Some " say the Mariners, and others at that time on the sea in other vessels; or that from the shore, saw the tempest, and sudden calme; but not the Disciples. Others *, by [*men*] vnderstand the disciples as well as others; and hereunto

" *Origen. Beda. Druthmar. Tilm. Hilar. Canon.* 8.

* *Ierom. Dionys. Carth. Cajetan. Victor. Antioch. Toll. in Luc.* 8. *Annot.* 52.

unto I ſubſcribe, as the truth. I doe not deny, but many others, on ſea and ſhore, might ſee and marvell: but the Text ſpeaketh ſpecially of ſuch as heard Chriſt rebuke the winds and ſea, (for they demand, *Who is this? that even the winds and ſea obey him,*) which none but ſuch as were in the ſhip with him, could do. And, that the Diſciples did marvell, ſeemeth to me very plaine, from the other Euangeliſts [i], who expreſſed it in one continued ſpeech, he ſaid unto them, *Why are yee ſo fearefull? How is it, that yee have no faith? And they ſaid one to another.* Whence it is plaine, that ſuch as were fearefull, that were rebuked, even thoſe marvelled; and they were the Diſciples (at leaſt chiefly, if not only.) And truly, no marvell to us, to heare that the Diſciples marvelled (though ſome of them fiſhermen, and well acquainted with tempeſts) for it was a moſt marvellous thing; and no miracle that Chriſt wrought, did more declare his Divine Majeſty than this [“]. But yet for the further opening of the ſenſe of the words, the word in originall, here tranſlated [*marvell*] hath a double ſignification. Firſt, verie earneſtly and intently, both with outward and inward ſenſes, to marke and obſerve a thing [*]: and ſo it fitteth this preſent place, they did moſt intently with eyes of bodie and minde, gaze upon the ſea. They did obſerve it well in the ſtorme, and it behoved them, for they looked to be drowned with every wave; but they never ſo obſerved it, as now it is calme. So the common people ſaid of other of Chriſts miracles, *Doubtleſſe, we have ſeene ſtrange things to day* [k].

[i] Marke 4.40, 41. Luke 8.25.

[“] *Opus revera omni admiratione dignum. Chemnit. concord. cap. 64.*

I

[*] Θαυμάζω: à θεάομαι, video: unde θαύματα, quaſi θεάματα, viſu digna, invitant intuentium oculos.

[k] Luke 5. 26.

2.

Secondly, it ſignifieth to honour, reverence, and feare the perſon or thing, wherein we diſcerne any ſtrangeneſſe; and the more ſtrangeneſſe, the more reverence and feare: ſo the learned Septuagint tranſlate thoſe places of reſpecting, or regarding of the perſons of the mightie, and aged, in this word *. As alſo, where *Naaman* the *Syrian* is ſaid to be an honorable man [c]. Which phraſe is alſo retained in the New Teſtament, and tranſlated, *The having of mens perſons in admiration* [l]. And in this ſenſe alſo, the Diſciples may here well be ſaid to marvel: for this miracle procured in them a great deale of reverend awe, honour and reſpect unto Chriſt. The other Euangeliſts ſay, *They did exceedingly feare*; and all ſay, *They did aske one another, What manner of man is this?* q. d. How glorious, honourable, and powerfull this man? *whom even the winds and ſeas doe obey?* And thus ſome will, that Chriſt himſelfe *marvelled at the Centurions faith* [m]; hee honoured, regarded, and reſpected (not his nobilitie, power, wealth, but) his faith *. The word being thus opened, as ſignifying that the Diſciples did very intently behold and marke this great worke, and honour Chriſt the Worker; hence firſt from the Letter we learne:

Doct. Lit.

That Gods workes in the world are to be marvelled at, obſerved, and his great name to be glorified for them. This is the maine end of al his works, *he doth all for himſelfe* [n]. Thus *David*, with a divine eye, could ſee Gods glory, in the heavens, Sunne, Moone, Stars, Thunder, Lightning, Raine, Winds, Seas; yea, there is not the baſeſt and moſt contemptible

* θαυμάσαι πρόσωπον. Deut. 10.17 2 Chron. 19.7.28. &c.

[c] τὸ θαυμαζόμενος προσώπῳ. 2 King. 5.1.

[l] Iude 16. θαυμάζοντες πρόσωπα. Θαυμάζειν Græcis idem eſt quod obſervantia, cultuq; proſequi, ſuſpicere magni facere, in pretio habere. Budæus, & Auctor Græci Theſ.

[m] Matth. 8.10. ἐθαύμασεν, miratus eſt.

* Non nobilitatem, potentiam, opes, ſed fidem. Orig.

[n] Prov. 16.4.

tible creature in the world, but beheld with a ſpirituall eye, doth declare the glory of the Creator, and would make a godly man exclaime with holy *David, O Lord, our governour, how excellent is thy name in all the world* [o]! Yea, ſo great in the greateſt, as not leſſer in the leaſt [“]. Saint *Baſil* convinced the bragging of *Eunomius*, boaſting of his knowledge, with a few queſtions, concerning the poore Emmet [x]; as, whether it did breath; how breed; how long live; whether it had an heart, liver, bones, muſcles, arteries? But why doe I wonder at her bodie? how much more may wee marvell at her endowments? She is very quicke and nimble in her path, ſee her diligence; ſhee layeth up in Summer againſt Winter, ſee her providence; if any of her fellowes be over-loaded, ſhee helpeth to beare the burthen, ſee her charitie; if her heape and neſt be ſtirred, ſhe firſt gathereth in her young, ſee her naturall affection; ſhee beareth a greater burthen than her ſelfe, ſee her ſtrength; ſhee keepeth a right path, ſee her order: Oh, is God ſo marvellous in this poore inſect trodden vnder foot! (that God hath ſet man to ſchoole to *learne of her* [p],) how much more in the Heaven, Firmament, Aire, Earth, Sea, and thoſe great creatures therein, Behemoth, Leviathan? So as every where, by ſea and land, in field and houſe, by day and night, if we had wiſe hearts, and cleare eyes, we might ſee, and marvell at Gods workes, and ſay, Oh what a glorious Creator is this! Oh what a wonderfull Governour is this!

Application.

But alas, as God complained of old, of his people, *O foolish people, and without underſtanding, which have*

o Pſal. 8. 1. *ult.*

“ *Ita magnus in maximis, ut non minor in minimis. Auguſt. cont. Fauſt. Manich. lib. 21. c. 5.*

x *Epiſt. 168. quæ eſt ad Eunom. Tom. 2. fol. 121.*

p Prov. 6. 6.

have eyes and ſee not, eares and heare not [q]; ſo, we are a fooliſh, blinde, and deafe people. It may be, if we ſaw the Vnicorne, or Behemoth in the wilderneſſe, which are the chiefe of the waies of God [†]: if we could dive into the ſea, and ſee how the fiſhes meaſure out their particular habitations[“], and keep their perfect paths; if we could ſee what paſtime the huge Whale maketh *in the deepe* [r]; *making it to boile like a pot of oyntment* [ſ]; the little Remora, but halfe a foot long, to be able to ſtay the greateſt ſhip under ſaile* [*]; or if we ſaw the ſtrange motion, and ſpecially of ſome ſeas; or the ſtrange and hidden Sympathies, and Antipathies, diſcerned to be betwixt ſenſitive, vegetative, yea inſenſible things; it may be we would marvell a little. But at the motion, vertue, or Eclips of Sunne or Moone, different glory, ſituation, poſition, aſpect, or influence of Starres, Thunder, Lightning, Raine, Snow, Haile; the diligence and art of the Bee; the admirable ſtructure and frame of his owne bodie [“]; who marvelleth? Becauſe theſe things are ordinarily ſeene, we marvell not at them, God is not honored for them: though indeed, *God is marvellous in all his workes, and ſought out of them that love him* [t].

Concluſion. Oh, let us, from this Example, learne to marvell, and praiſe God for his great works, leſt we become ſubject to that fearefull imprecation of *David*, *Becauſe they regard not the workes of the Lord, nor the operation of his hands, deſtroy them, and doe not build them up* [u]. But ſpecially, when God doth any great worke, contrary to the courſe and order of nature eſtabliſhed; either to declare his mercie in ſaving his,

q Ierem. 5. 21.

† Iob 40. 10.

“ *Thalaſſi-metræ. Ambroſ.*

r Pſal. 104. 26.

ſ Iob 41. 31.

* *Plin. Nat. Hiſt. lib. 32. cap. 1.*

“ Pſal. 139. 14.

t Pſal. 86. 10.

u Pſal. 28. 5.

his, or his juſtice in puniſhing his enemies; theſe are for all men (that come to the knowledge of them) to marvell; as the *drying up of the Red-ſea* *; *dividing of Iordan* x; *feeding his people with Manna and Quailes from heaven* y; *giving fountaines of water out of the rocke* z; *preſerving the three children in the fiery furnace* a; and *Daniel in the Lions den* b: On the other ſide, conſuming *Sodom and Gomorrah* c; and *Aarons ſonnes with fire from heaven* d; cauſing *the earth to open, and ſwallow up Core, Dathan and Abiram* e; plagued *Pharaoh* and all *Ægypt, with Flies, Frogges, Lice* f; and *deſtroyed Herod with Wormes* g. Theſe and many ſuch are regiſtred in the Booke of God, that when men heare or reade the ſame, they may marvell, and ſay, What a mercifull, or juſt God is this? who as he can arme all creatures, to take vengeance on the wicked, ſo alſo preſerve his, though as lambes in midſt of wolves; and his Church a poore ſhip in midſt of Pirats, and riding out all tempeſts. Oh, how marvellous is God in the ſubſiſtence of his Church!

The Doctrine myſticall is, That God can turne all ſuch things as the Devill or wicked men deviſe againſt him, or his people, to his glory, and his Churches good. Yea the greater is the aſſault and evill intended, the greater is his glory from deliverance. No ſooner is Chriſt on ſleepe, but the winds roare, and ſea rageth; now Satan beſtirreth himſelfe to drowne ſhip and paſſengers; to breake off the worke of Redemption by Chriſt, and utterly to deſtroy the poore and weake beleeving Apoſtles: But ſee how contrary the iſſue is to his expectation; though

Doct. myſtic.

* Pſal.106.9.
x Ioſhua 3 16.
y Exod.16.13.
z Exod.17.7.
a Dan.3.27.
b Dan.6.22.
c Gen.19.24.
d Levit.10.2.
e Numb.16.31.
f Exod.8.3.
g Acts 12.23.

though the Apoſtles be troubled, and feare, yet Chriſt awaketh, *rebuketh the winds and ſea*; Chriſt is glorified, and the Diſciples faith confirmed. When Chriſt his houre was come, how did Satan beſtirre himſelfe, to have him put to death? How did hee tempt *Iudas* to *betray him* [h], the Iewes to preferre *Barabas* before him [i], *Pilate* to condemne him [k]; Souldiers to execute him [l]? But ſee how he was confounded! for even herein Gods Councell tooke effect, *for by death, he deſtroyed him that had the power of death, that is, the Devill* [m]; turned the croſſe into a chariot of triumph, ſpoiled Principalities and Powers, and openly triumphed over them upon the croſſe [n]. That which Satan intended for Chriſt his greateſt ſhame, to crucifie him betwixt two theeves, was his greateſt glory; the Croſſe being as his Throne, and ſome, on his right-hand, abſolved, ſome, on his left, condemned. When Chriſt was buried, then Satan no leſſe beſtirred himſelfe to keepe him there, provoking the chiefe Prieſts and Phariſies to move *Pilate*, to make the Sepulchre ſure: and ſo it was; for beſides the great ſtone which *Ioſeph* rolled to the doore of the Sepulchre, it was alſo ſealed, and a watch ſet to keepe it [o]. But hercin the malice and ſubtiltie of Satan and his limbes were confounded; for the ſurer that the Sepulchre was made, the greater was the truth and glory of his Reſurrection; yea ſuch as were ſet to watch, did publiſh it, *Matth.* 28. 11. So, the greater is the power, and the more violent the aſſaults, which enemies make againſt the Church of Chriſt, the greater is Gods glory in their deliverance.

h Iohn 13.27.
i Matth.27.26.
k Iohn 19.16.
l Luke 23.33.
m Heb.2.14.
n Coloſſ.2.5.
o Matth.27. *vlt.*

deliverance; which the people confeſſe in the Pſalmes, *If the Lord had not beene on our ſide, now may Iſrael ſay, if the Lord had not beene on our ſide, when men roſe up againſt us, they had even ſwallowed us up quicke, when they were ſo wrathfully diſpleaſed at us, the waters had overwhelmed us, the deepe waters of the proud had even gone over our ſoule. But praiſed be the Lord, who hath not given us for a prey to their teeth: Our ſoule is eſcaped, even as a bird out of the ſnare of the fowler, the ſnare is broken, and we are delivered* [p]. The greater the danger of Gods people at the Red-ſea, the greater their deliverance: the greater the evill by Ieſuits intended againſt the Proteſtants in *France*, the more glorious their peace: the greater miſchiefe intended by the Gunpowder treaſon, and the nearer to execution, the more marvellous our deliverance: in all which caſes, the Church is taught to praiſe God, and ſay, *The Lord hath done marvellous things; with his owne right hand, and with his holy arme, hath he gotten himſelfe the victory* [q].

[p] Pſal.124.1.&c.

[q] Pſal.118.15.

Vſe.

Oh truſt in God, be the ſtorme, and threatned hurt to the Church, never ſo great, *for all ſhall worke for good* [r]; *There is no wiſdome, counſell, or ſtrength againſt the Lord* [f]: *But he will turne the rage of man to his praiſe* [t]. When all that ſee and heare, ſhall marvell, and ſay with reverend awe, *Who is this?*

[r] Rom.8.28.

[f] Prov.21.*penult.*

[t] Pſal 50.22.

What manner of man is this [“]?] The Greeke word is very emphaticall, and of greater ſignification, than another, which is thus tranſlated; ποῖος, *qualis*. For though this be often uſed in the New Teſtament; yet ever tranſlated, *what*, & *which*, (one place

2. *Part.*

[“] ποταπὸς ἐστιν οὗτος; *qualis eſt hic?*

* 1 Pet. 1. 11.

place only excepted *.) Neither are they derived from the ſame root; for πῖος is from ἴος; but ποταπὸς, from ἁπίδιον, *pavimentum*, as if it were written, ποδαπος, *pro* πόῖα δαπίδι, *cujas:* as if they had fully expreſſed the word thus, What Countrey-man is this? Which queſtion bewrayeth their ignorance, tendeth to the begetting of knowledge, and is an effect of their admiration, (which may thus be deſcribed, according to the rules of Philoſophie) Admiration is a painfull ſuſpenſion of the minde, proceeding from the knowledge of ſome great effects, whereof the cauſes are unknowne. I call it a painfull ſuſpenſion, becauſe all men naturally deſire knowledge "; and the more generouſly minded any are, the more painfull it is for them to be ignorant. Some ſay, that *Ariſtotle* (the Prince & touchſtone of Philoſophers †) was ſo grieved, that hee could not finde out the cauſe of the ebbing and flowing of the Sea, that he died on it *: yea, ſome ſay, that he caſt himſelfe into the Sea, ſaying, Seeing I cannot comprehend thee, thou ſhalt comprehend me": but the other ſeemeth more probable §. Now admiration proceeding from ignorance of cauſes, doth wonderfully provoke to the ſtudie of cauſes, that ſo they may be eaſed of that ſorrow, paine, and griefe: whereupon, admiration is ſaid to be the ſoule and life of Philoſophie †. And *Pythagoras*, being demanded, what was the end of Philoſophie, anſwered, To marvell at nothing *: intending that herein, a learned Philoſopher, knowing the cauſes of things, did not marvell; whereas an ignorant ruſtick doth marvell at his owne ſhadow.

" πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει. *Ariſt. Metaph. lib. 1. cap. 1.*

† *Princeps & lydius lapis Philoſophorum.*

* *Cælius Rodiginus antiq. lect. lib. 29. cap. 8.* λυπηθεὶς, μετέσῃ τοῦ βίου. *Iuſtin. Mart. ad Græcos cohort. pag. 34.*

" *Quoniam ego non poſſum capere te, tu capies me.*

§ *Keckerm. Syſth. Log. plenior. in T. 1. coll. 1164.*

† διὰ τὸ θαυμάζειν οἱ ἄνθρωποι, καὶ νῦν, καὶ τὸ πρῶτον, ἤρξαντο φιλοσοφεῖν. *Ariſt. ſupercitato loco.*

* *Nihil admirari.*

As

As in Philoſophie; ſo, much more in Divinitie, ignorance is a painfull thing to the godly diſpoſed; and therefore, the more they admire the word and workes of God, the more they enquire and ſearch into the cauſes thereof: as the Diſciples here, marvelling, ſaid one to another, *What manner of man is this?* Whoſe queſtion intendeth three things, *viz.*

First, That Chriſt is true man; having a true ſoule and bodie, in regard of their ſubſtance, and their eſſentiall properties; as, in the ſoule, will, underſtanding; in body, true dimenſions, as length, bredth, thickneſſe; yea, taking alſo the generall, and blameleſſe weakneſſes and infirmities, of both, as ignorance of ſome things, feare, ſorrow, weariſomeneſſe, hunger, thirſt, ſleepe, ache, paine, ſickneſſe; ſuch as accompany the generall nature of man, and are not repugnant to the perfection of ſcience and grace, as was more largely ſhewed from his being on ſleepe. 1

This is it, was anciently promiſed, *The ſeed of the woman ſhall breake the Serpents head* [u]; And, *In thy ſeed ſhall all the Nations of the earth be bleſſed* [*]; And afterwards propheſied, *A Virgin ſhall conceive, and beare a Sonne* [x]; *A Childe is borne, a Son is given* [y]; *A woman ſhall compaſſe a man* [z]. Which promiſes and propheſies have bin moſt truly fulfilled, (as this day doth witneſſe to the Chriſtian Churches [“]) *For the fulneſſe of time being come, God ſent his Sonne, made of a woman* [a]; *The word was made fleſh, Iohn* 1.14.

[u] Gen.3.15.
[*] Gen.12.3.
[x] Eſay 7.14.
[y] Eſay 9.6.
[z] Ierem.31.22.
[“] Sermon in the Queere, on Chriſtmas day morning, 1622.
[a] Gal.4.4.

Oh what a ſweet comfort is this to us miſerable ſinners, that our bleſſed Saviour and Redeemer is not *Vſe.*

not a ſtranger to our nature, but *tooke upon him the forme of a ſervant* [b]; *did partake, with his, in fleſh and bloud* [c]; became that propheſied *Shiloh* [d]; wrapped in the Tunicle skinne, or Secundine; our kinſman, (as *Iob* calleth him [e].) If the *Baptiſt* did ſo ſpring for joy in his mothers wombe, when *Mary* the Mother of Chriſt ſaluted his Mother [f]; and if the Angels did ſo rejoyce and ſing at the birth of Chriſt [g]; what cauſe have we to rejoyce and ſing? yea our very ſoules to ſpring for joy, that wee doe celebrate this Feſtivitie in commemoration of our Saviours birth?

Amplificatiõ.

Yea, that our comfort may be full, he hath not only taken upon him our nature, but our infirmities alſo, *that he might become a mercifull and compaſſionate High Prieſt* [h]; So as *we may boldly goe to the Throne of grace, and be aſſured, we ſhall finde mercie and grace, to helpe in time of need* [i].

2

The ſecond thing avouched by the proprietie of the word, in this queſtion, (as you have heard in opening the ſenſe of it) is, That this true man is a ſtranger [cc]; they aske *whence he is* [*]? whereunto Chriſt returneth a perfect anſwer, Hee *deſcended from heaven* [k]. Saint *Paul* ſaith, *He is the Lord from heaven* [l]. Not that he brought his humanitie from heaven, which paſſed thorow the Virgins wombe, as water thorow a conduit, (as divers Heretiques have dreamed [†];) for he was made of a woman and had the materials of his body from the bleſſed Virgin: but he had not his beginning here on earth, as men have; but God *came downe from heaven* [*]; *and was manifeſted in the fleſh* [m]: and as he came, ſo here

b Philip. 2. 7.
c Heb. 2. 14.
d Gen. 49. 10. *Pet. Galat. de occultis Cathol. verit. lib. 5. cap. 4.*
e Iob 19. 25. *Goel.*
f Luke 1. 41.
g Luke 2. 14.
h Heb. 2. 14.
i Heb. 4. *ult.*
cc *Alienigena.*
* πόθεν ἐστὶν ; *cujas.*
k Iohn 3. 13.
l 1 Cor. 15. 47.
† *Marcionites, Gnoſtici, Manichæi, & Valentiniani.*
* *De Cœlo dicitur, reſpectu divinæ perſonæ.*
m 1 Tim. 3. *ult.*

here he lived, but as a ſtranger, not having where to be borne, or buried; or whilſt he lived, whereon to *reſt his head* [n]. And as quickly was he gone againe: he did but ſojourne, or (as the word ſignifieth *) pitch his Tent among us, for the ſpace of 33 yeers; which compared with eternitie, or long lives of the Patriarchs, is nothing. He was but as a Traveller; which, as for a nights lodging only, *turned in unto us* [o]: and as a ſtranger he was uſed; for *his owne would not receive him* [p], but did lade him with all wrongs and injuries, preferre *a murtherer* before him [q], and moſt diſgracefully crucifie him, betwixt two notorious *malefactors* [r]. But it ſhall ſuffice only to touch theſe things.

The third and laſt is more largely to be handled (as moſt fitting the Text, the day, & the inſuing ſervice of this day*, whereunto with ſome few words to that purpoſe, I would prepare you) and is this, This man is a ſtrange man; wonderfully qualified. For they propound the queſtion, in way of admiration, *What manner of man is this? q. d.* Oh what a wonderfull man is this? And well might they ſo marvell, and demand, for there was never ſuch a man on earth, before, or ſince, or ſhall be. The Church ſaith, *Her beloved is the chiefeſt of ten thouſand* [s]; a finite number being put for an infinite. All the thouſands and millions of glorious Angels in heaven, or men on earth, cannot afford ſuch another. He is the only Standard-bearer (as the word ſignifieth. *) He is *anointed with the oile of gladneſſe above his fellowes* [t]. *He received not the ſpirit by meaſure* [u]. *In him were hid all the treaſures of wiſdome*

[n] Matth. 8. 20.

* Iohn 1. 14. ἐσκήνωσε. *quod in tabernaculis habitare ſignificat.*

[o] Ierom. 14. 8.

[p] Iohn 1. 11.

[q] Acts 3. 14.

[r] Luk. 23. 33.

3.

* Communion.

[s] Cant. 5. 10. *Electus ex millibus.*

* *Heb.* dagul, *Vexillarius eſt è myriade. Trem.*

[t] Pſal. 45. 7.

[u] Iohn 3. 34.

wiſdome and knowledge †; yea all that *fulneſſe of the Godhead dwels in him bodily* [x]; that they may well marvell, *What manner of man is this?* For Chriſt hath ſaid of himſelfe, he is *a wonder* [y]; and the Prophet maketh this one of his glorious titles, *He ſhall be called wonderfull* [z]. And never any creature ſo anſwerable to his name, as Chriſt to this. For what he was, ſaid, did, ſuffered, ordained, was all moſt marvellous. Let us retaile theſe things. For wherein can I more edifie you, than by provoking you to marvell, which is the whetſtone of knowledge?

† Coloſſ. 2. 3.
x Coloſſ. 2. 9.
y Eſay 8. 18.
z Eſay 9. 6.

1. *His perſon.*

And firſt, let us conſider his perſon, and it will make us marvell, yea, be aſtoniſhed with marvelling. He that is true God from everlaſting, in time became true man; not ceaſing to be what he was before, but beginning to be, what he was not before; aſſuming true manhood, to ſubſiſt in the word by hypoſtaticall or perſonall union; neither nullifying the Deitie, nor deifying the Humanitie, but reſerving the eſſentiall properties of each nature ſeverall and diſtinct, without mixture or confuſion *. The Apoſtle ſaith, *This is a great myſterie, and to be much marvelled at, God manifeſted in the fleſh* [a]. *The word made fleſh* [b]. Manhood aſſumed into perſonall union with Godhead; that ſo Godhead and Manhood make the perſon of one Redeemer, as ſoule and body doe one man; that ſeeing as God hee could not die, (which God hath threatned [c]) and as man, not overcome death; being God and man, he could both ſuffer and overcome; the one ſuffered, and the other enabled [cc].

* ἀδιαιρέτως, καὶ ἀσυγχύτως. *Sic Concil. Gen. Epheſ. & Calcedon. contra hæret. Neſtor. & Eutych. decrev.*
a 1 Tim. 3. ult.
b Iohn 1. 14.
c Gen. 2. 17.
cc *Anſelm. Cur Deus homo, lib. 2. cap* 18. This is the kiſſe the Church anciently ſo deſired. *Fœlix oſculum, in quo nõ os ori imprimitur, ſed Deus homini miſtur. Bern. in Cant. ſerm. 2.*

By

By reason of which union, and (as I may call it) association of divers natures, a kinde of mutuall commutation there is, whereby those concrete Titles, God and Man (when we speake of Christ) doe take interchangeably one anothers roome, and in the Concrete it is most holy and true, which in the Abstract were horrible and hellish blasphemie to affirme. We cannot say, the Humanitie made the world, or Deitie suffered: but we may truly say, the man Christ made the world, and the God Christ suffered †. The Apostle saith, *The Iewes did crucifie the Lord of glory* [d], 1 Cor. 2. 8. and that *God hath purchased his Church with his bloud* [e]: and Christ being on earth said, at the same instant, *The Sonne of man was in heaven* [f]. Where you see a bloudy death is attributed to God, and Lord of glory; and ubiquitie to manhood, which humane nature admitteth not. Therefore by *God*, and *Lord of glory*, wee must understand the whole person of Christ, who died, and shed his bloud, but not in that nature, for which he is called *God*, and *Lord of glory*: and in the other place, by *Sonne of man*, we understand the person of Christ, who was in heaven, as well as on earth, though not in that nature *, for which he is called, *the Sonne of man*. Yea, without this caution, the Fathers who were both sound in the faith, and unanimous in defense thereof, will seeme to be both corrupt, and contrary. For *Theodoret* disputeth with great earnestnesse, that God cannot be said to suffer; but he meant in the Abstract, against *Apollinarius*, who held the Deitie to be passible. And *Cyrill* is as earnest, saying, *Whosoever*

† *Ea quæ humanæ sunt naturæ, non possunt de divina, in abstracto prædicari. Aquin. sum. 3. part. quæst. 16.*

[d] Acts 2. 15.

[e] Acts 20. 28.

[f] Iohn 3. 13.

* κατ' ἄλλο, *secundum aliud. Dr. Field de Eccles. lib. 5. cap. 13. Bez. in Ioh. 3. 13. Sicut in Trinitate, est alius & alius, non aliud; ita in Christo, aliud & aliud, non alius.*

over doth denie very God to have ſuffered death, doth forſake the faith; but he meaneth, in the fleſh, and not in that ſubſtance, for which the title *God* is given him. But why doe I goe about to expreſſe and make cleare ſuch a myſterie, as is unconceiveable. The ſtrength of faith appeareth in thoſe things, wherein our wits and capacities are weake, and therefore I muſt leave you reverendly and religiouſly, to marvell at the perſon of your Redeemer, and ſay, *What manner of man is this?* who is truly God-Man, and Man-God *. And ſo I proceed to ſpeake of his humane nature, wherein he is more familiar unto us, yet therein moſt marvellous alſo. And firſt,

* *Hook. Eccleſ. polit. lib. 5. parag. 52. pag. 108.*

2. *Conception.*

His conception is marvellous: which was not according to the courſe of nature, and by carnall copulation, (as *Ebion* blaſphemed ") but as the holy Goſpel teacheth, and we profeſſe to beleeve, he was *conceived by the Holy Ghoſt* *; that as he was God of his Father, without mother; ſo he might become man, of his mother without father; and ſo be *a Prieſt for ever, after the order of Melchizedech* [g], who is ſaid, to be *without father and mother* [h].

" *Auguſt. de Hæreſ. cap. 10.*

* Luk. 1. 35.

g Pſal. 110. 4.

h Heb. 7. 3.

And this comming of the Holy Ghoſt upon the Virgin, effected a threefold worke.

1. Firſt, the faſhioning of the body, of a part of *Maries* ſubſtance, that ſo he might be the true ſonne of *Adam*, *Abraham*, and *David*, according to the fleſh; and alſo, the creating and infuſing of the ſoule into the body; which at the firſt was organized, and fit to receive it (which other bodies are not.)

2. Secondly, the ſanctification of that matter, that it

it had not the leaſt ſtaine, or blemiſh of any originall ſinne, uncleanneſſe, contagion, or corruption.

Thirdly, the union of the Godhead & Manhood. All which were wrought at the ſame inſtant of time. Of all which, the perſonal union is moſt marvellous, That, as in the Trinitie, three perſons are united in eſſence; ſo in Chriſt, three ſeveral and diſtinct ſubſtances, *viz.* Deitie, Soule, and Fleſh, are united in one perſon. And therefore the humanitie of Chriſt his ſoule and body, did not make a perſon, (as in other men) but ſo ſoone as they were, they did ſubſiſt in the perſon of the Word. So were there at once two great unions, admirably ſingular, and ſingularly admirable, *viz.* 1. Manhood and Godhead. 2. Motherhood and Maidenhood *. But becauſe the wombe is a darke ſhop, wherein every man is marvellouſly and fearefully made [i]; much more was Chriſt; the Virgins wombe being called the ſhop of miracles †. Neither did it want myſterie, that the Holy Ghoſt is ſaid to *overſhadow her*. We will alſo beleeve with our hearts, what we cannot fully comprehend with our mindes, much leſſe expreſſe with our tongues. We will alſo religiouſly marvell at this, and ſay, *What manner of man is this?* that was even conceived by the Holy Ghoſt? and proceed to that was more viſible, and patulous, *viz.*

3. *Ludolph. de concept. Salvat. in 1. part. fol. 8. col. 4.*

* *Mirabilia ſingulariter, & ſingularia mirabiliter, Deus & homo, mater & virgo. Bern. ſerm. 3. in vigil. nativit.*

[i] Pſal. 139.

† *Officina miraculorum. Damaſc. ſerm. 1. de nativit.*

His birth] *S. Iohn* ſaith, *He ſaw a great wonder in heaven, a woman clothed with the Sunne, and the Moone under her feet, and upon her head a crowne of twelve ſtarres, and ſhee was with childe, and cried travelling*

3. *Birth.*

travelling in birth[k]. He may well call it a wonder, a great wonder; it is the wonder of wonders, and comprehendeth many wonders. What! *the inhabiter of eternitie*[l], ſubject to time, and after certaine moneths in the wombe (as this day) borne into the world[m]! *The everlaſting Father*[n], a young childe! *The Word*[o], an Infant which cannot ſpeake! *Wiſdome* it ſelfe[p], not *know good from evill*[q]! He that beareth up all things by his *omnipotencie*[r], borne in the armes of a woman! He that is inviſible in his owne nature, whom *no man ever ſaw, nor can ſee*[s]; now to be ſeene of any in our nature, even of the country *Shepherds*[t]! He that hath *heaven for his throne, and the earth his footſtoole*[u]; borne in the ſtable of a common Inne, *and laid in a cratch*[x]! He that *filleth heaven and earth* too[y], finde no roome in an Inne! He that hath *girt the ſea ſand*, himſelfe *wrapped in ſwadling clothes*[z]! Hee that *openeth his hands, and feedeth every living creature*[a]; doth he ſucke the *breaſts*[b]? He that is *Davids Lord*[c], is he become *Davids ſonne*[d]? He that was *before Abraham*[e], is he ſo long after him in the fleſh, and deſcended from *his loines*[f]? He that is *the Lord of all*[g], is he become *a ſervant unto all*[h]? Whereas man in the nonage of the world was made after *the Image of God*[i]; now, in the dotage of it, will God be made after *the ſimilitude* of ſinfull man[k]? He that made woman of *Adams rib*[l]; will he now be *made of a woman*[m]? and ſhall his mother be *a Virgin*? Well ſaid God, when he propheſied, that *the Lord will create a new thing in the earth, a woman ſhall compaſſe a man*[n]. He may well call

k Rev. 12. 1.
l Eſay 57. 15.
m Luk. 2. 11.
n Eſay 9. 6.
o Iohn 1. 1.
p Prov. 8. 12.
q Eſay 7. 16.
r Heb. 1. 3.
s 1 Tim. 6. 16.
t Luk. 2. 17. *Inviſibilis in ſuis, viſibilis in noſtris. Leo ſerm. 2. de nativit.*
u Eſay 66. 1.
x Luk. 2. 7.
y Ieremi. 5. 22.
z Luk. 7.
a Pſal. 145. 16.
b Luk. 11. 27.
c Matth. 22. penult.
d Ibid.
e Iohn 8. penult.
f Gen. 22. 18.
g Rom. 10. 12.
h Philip. 2. 7.
i Gen. 1. 26.
k Rom. 8. 3. *Sicut in principio factus eſt homo. Aug. de temp. hom. 13.*
l Gen. 2. 22.
m Gal. 4. 4.
n Ieremi. 31. 22.

call it *a new thing*, for there was never ſuch a thing before, nor ſince; and he may well call it *a Creation* *. Yea, ſome Divines hold the worke of Incarnation, when God was made like man, to be greater than the worke of Creation, when man was made like God "". I am ſure, the greateſt miracles, that ever eye ſaw, may be ſeene of the ſpirituall man, in the birth of Chriſt. The Sunne in the Firmament hath beene ſeene to ſtand [m], to be retrograde, and goe backe *divers degrees* [n], to be eclipſed, or darkned, at a *plenilune* [o]; and theſe were great miracles. But in the birth of Chriſt, thou ſhalt ſee *the Sunne of righteouſneſſe* [p] come downe from heaven, and the moſt glorious Sonne of God emptie himſelfe, and deſcend from the boſome of his Father into the wombe of a Virgin [q]. *Moſes* ſaw the viriditie of a buſh, burning with fire, preſerved [r]; and in Chriſts birth, we may ſee the virginitie of a mother preſerved, *Eſay* 7.14. *Aarons* dry rod did bloſſome, and beare fruit [s]: and in the birth of Chriſt, we may ſee the withered ſtock of *Ieſſe* flouriſh, and beare fruit [t]: *Manna* fell out of the clouds [u]: Chriſt came from *the boſome of his Father* *. *Elijah was taken up into heaven* [x]; but a greater than he came now downe from heaven [y]. The conſideration whereof, made that learned and devout Father to breake out into admiration, *O Lord, I doe not admire the ſtature of the world, the ſtabilitie of the earth, waxing and waning of the Moone, perpetuall motion of the Sunne* †: *but I wonder to ſee God in the wombe, the omnipotent in the cradle* "": *Theſe things doe aſtoniſh me, and make me*

* Chi barah Iehovah kodaſhah; *Creavit Dominus novum.*

" *Franciſc. Mayro, illuminat. Doct. Pariſ. ſerm. de Annunciat.*

m Ioſh. 10.13.

n 2 King. 20.11.

o Matth. 27.45.

p Malach. 4.2.

q Philip. 2.7. ἑαυτὸν ἐκένωσε, *Exinanivit ſeſe.*

r Exod. 3.2.

s Numb. 17.8.

t Eſay 11.1.

u Exod. 16.13.

* Iohn 1.18.

x 2 Kings 2.11.

y Iohn 3.13.

† *Non mundi hujus ſtaturam admiror, non terræ ſtabilitatem.* Cypr. ſerm. 3. de Natvitate.

"" *Deum in utero Virginis, omnipotentem in cunabulis.*

ſay with Abacuck, I have conſidered thy works, and
z Hab. 3. 2. *was afraid* [z]. With whom let us marvell, and ſay with theſe Diſciples, *What manner of man is this?* who (as this day) was borne of a pure Virgin. Surely, this is a new and ſtrange thing indeed, which *Iehovah* himſelfe hath created, and *it is marvellous in our eyes. Oh rejoyce in this day, which the Lord hath*
a Pſ. 118. 24. *made* [a]: yea, rejoyce in this day, wherein the Lord was made. Rejoyce great grandfather *Adam*, for (as this day) thy wife *Evah* hath brought forth *the*
b Gen. 3. 15. *promiſed ſeed, which ſhall bruiſe the ſerpents head* [b]. Rejoyce grandfather *Abraham*, This is the *day*, thou
c Iohn 8. 56. ſo *longedſt to ſee* [c]. Now is thy *ſeed* borne, in which,
d Gen. 22. 18. *all nations of the earth ſhall be bleſſed* [d]. Rejoyce father *David*, this day *thy Lord* is become *thy*
e Matth. 22. 45. *ſonne* [e], which ſhall *ſit upon thy throne* [f]. Rejoyce all
f Pſal. 132. 11. yee Prophets, for God hath fulfilled what he hath
g Luk. 1. 70. *ſpoken by your mouthes* [g]. Rejoyce yee men, for the
h Gal. 4. 4. Sonne of God is now *made man* [h]. Rejoyce yee women, for a woman is become the mother of
i Luk. 1. 48. God, and *all generations ſhall call her bleſſed* [i]. Rejoyce yee Virgins, for *a Virgin hath conceived and*
k Eſay 7. 14. *borne a ſonne* [k]. Rejoyce yee children, for the
l Eſay 9. 6. Sonne of God is become *a childe* [l]. Rejoyce yee that *ſit in darkneſſe, for the day ſpring from on high*
m Luk 1. 78. *hath viſited* [m]; yea, *the Sunne of righteouſneſſe is ri-*
n Malach. 4. 2. *ſen unto you* [n]. Rejoyce, yee that hunger, for *the*
o Iohn 6. 41. *bread of life* is come from heaven [o]. Rejoyce, yee
p Luk. 2. 25. that mourne, for *the conſolation of Iſrael is come* [p]. Rejoyce, yee that are ſicke in your ſoules, the *Phy-*
q Matth. 9. 12. *ſitian* is come [q]. Rejoyce yee ſinners, for *a Saviour*
r Luk. 2. 11. *is borne* [r]. Let all that feare the Lord rejoyce, and ſing,

sing, *Glory be to God on high.* And so much for his birth.

He hath many & most glorious, high & honourable titles given him; as, *Iesus, Christ, Son of the most high, Lord of glory, Emanuel, Wonderfull, Counseller, Mighty God, everlasting Father, Prince of peace, Angel of Covenãt, Redeemer, Way, Truth, Life, Resurrection, Peace, First & last, First begottẽ of the dead, First fruits of them that sleepe, Prince of the Kings of the earth, Bright morning starre, Amen, Faithfull and true witnesse, The beginning of the Creation of God, Prince of Life, The true Light, Good Shepherd, Vine, Doore, Lambe of God, Only begotten Sonne of the Father, Image of the invisible God, second Adam, Sonne of Man, The true God, Great God, Mighty God, The only God, God over all, King, Everlasting Priest, Doctor, Reconciliation for the sinnes of the world, Mediator, Advocate, Wisdome, Righteousnesse, Sanctification, Redemption, Our Master, Prophet, Servant of God, Our hope, Our brother, Bread of life, Rock, Stone cut out of the mountaines without hands, End of the Law, Spouse, and Head of the Church, Chiefe corner stone, Righteous branch, Seed of Abraham, Sonne of David, King of glory, Lord of all, the Righteous one, Hope of glory, Heire of all things, Iudge of quicke and dead, The Priest after the order of Melchizedech, The consolation of Israel.* Who doth not marvell at these things, and say, *What manner of man is this*; to whom so many glorious and honourable titles are given? 4. *Titles.*

When he was but a childe of twelue yeares of age, and lost in *Ierusalem*, after three dayes, his Parents 5. *Disputation in the Temple.*

rents found him in the Temple, ſitting in the midſt of the Doctors, hearing them, and asking them queſtions, and all that heard him were aſtoniſhed at his underſtanding and anſwers, and his Parents were amazed [a]. And when ye heare the ſtory, will ye not marvell, and ſay, *What manner of childe is this; that diſputed ſo learnedly with the Doctors?*

[a] Luk. 2. 46. *Ad oſtendendum ſe hominem, humiliter audiebat: ad probandum ſe Deum, ſublimiter reſpondebat. Chryſ.*

6. Baptiſme.

When he was baptiſed of his ſervant in *Iordan*, *the heavens were opened*, God the Father pronounced, *This is that my welbeloved Sonne, in whom I am well pleaſed; and the Holy Ghoſt deſcended in the likeneſſe of a Dove, and reſted upon him* [b]. And doe you not marvell what manner of man he is, at whoſe Baptiſme ſuch ſtrange things hapned?

[b] Matth. 3. 16, 17.

7. Offices.

When *Peter* in the name of himſelfe, and the reſt of the Apoſtles, did make that excellent confeſſion of faith, which Chriſt ſo commended, he ſaid, *Thou art the Chriſt*, or *that Chriſt* [c]. *Chriſt* is a Greeke word, and anſwereth to the Hebrew *Meſſiah*, as is expounded in the Goſpell, *Wee have found the Meſſiah, which is, by interpretation, the Chriſt* [d]. And both doe ſignifie in Engliſh, Anointed: and yet *S. Peter* at another time ſpake more fully, *Thou art the Chriſt, or anointed of God* [e]. Three ſorts of perſons were Legally anointed with Materiall oile, *viz.* Kings, as *Saul* [f]; Prieſts, as *Aaron* [g]; and Prophets, as *Eliſha* [h]: and theſe were Chriſts of God, for that he did ſet them apart, and furniſh them with gifts for thoſe functions (whereof that externall anointing was the Symbole) which God acknowledged, *Touch not mine anointed* [i]; and whereof *David* made conſcience, though *Saul* was a wicked man, and

[c] Matth. 16. 16. ὁ Χριστὸς.

[d] Iohn 1. 41.

[e] Luk. 9. 20. ὁ Χριστὸς τοῦ Θεοῦ.

[f] 1 Sam. 10. 1.
[g] Levit. 8. 12.
[h] 1 Kings 19. 16.

[i] Pſal. 105. 25.

and he was much tempted thereunto (when opportunitie was offered:) yet he repelled the temptation, saying to *Abishai, Who can stretch his hand against the Lords anointed, and bee guiltlesse* [k]? Yea, his heart did smite him, for comming so neere him, as, *to cut off the lap of his garment* [l]. But never any one before, or since, *The Christ*, or, *That Christ*, but the blessed Sonne of the Virgin: who onely received all fulnesse of grace; and in whom onely all those offices did meet and concurre.

They have doubled in divers, who were his types, as *David* was both a King and a Prophet; *Melchizedeck*, a King and Priest; and *Samuel*, a Priest and Prophet: but all three, never, but in him alone, and therefore, worthily stiled, *That Christ*, or *Anointed of God*; That King and Prince of all the Kings of the earth, to whose Scepter, Lore, and Law, all must stoope in obedience; and *all shall bee destroyed, that will not have him to reigne over them* [m]: That great Prophet, *to whose doctrine all must hearken* [n]: That High Priest, *who onely, and once for all, hath offered the propitiatory sacrifice* [o], *for the sinnes of the Elect*. Doe you heare these things, and doe you not marvell, and say, What manner of man is this? who onely dischargeth such great offices.

Againe, whilest hee was here on earth, he tooke three of his beloved disciples, and led them up to the top of Mount *Thabor*, and there was transfigured before them, *his face did shine as the Sunne, his raiment was white as the light*, and as snow, so as no Fuller on earth can white them; and there appeared

8. *Transfiguration.*

k 1 Sam. 26. 9.

l 1 Sam. 24. 5.

m Luc. 19. 27.

n Deut. 18. 19.

o Heb. 7. penult.

peared *Moſes* and *Elias* talking with him, and there was alſo a bright cloud, and there was heard the voyce of God the Father, giving to his Sonne honour and glory, from that excellent glory [p]; ſaying, *This is my beloved Sonne, in whom I am well pleaſed, heare him.* With which voice and ſight, the diſciples, that heard and ſaw, and ſpecially *S. Peter*, was ſo raviſhed, that he forgot himſelfe, and the redemption of the Elect, by the death of Chriſt at *Ieruſalem*, and deſired no other heaven, but to abide there, though without a Tent [q]. Oh, marvell you alſo, and ſay, *What manner of man is this?*

[p] 2 Pet. 1. 17.

[q] Matth. 17. 2. Mar. 9. 2. Luk. 9. 28.

9. Doctrine.

Againe, whileſt he was here on earth, what excellent doctrine did hee preach and deliver? pronouncing, the *poore in ſpirit*, the *meeke*, ſuch as *mourne, and hunger, and thirſt after righteouſneſſe*, and *ſuffer perſecution for righteouſnes ſake*, *Bleſſed* [r]; requiring every diſciple of his, *to deny himſelfe, take up the croſſe and follow him* [s]; *to love our enemies, bleſſe them that curſe us* [t], *overcome evill with good* [u]; If we be *ſmitten on one cheeke to turne the other* [*]; yet promiſing great *reward in heaven* [x]; calling all to him that *travell and are heavie laden* [y]; promiſing *he will not caſt away any that come unto him* [z]; that *hee will not breake the bruiſed reed, nor quench the ſmoaking flax* [a]; *that whoſoever beleeveth in him ſhall not periſh, but have everlaſting life* [b]; yea, *he is paſſed from death to life, and ſhall not come into iudgement* [c]; that *he knoweth his ſheepe, and will give unto them everlaſting life* [d]; that *of all thoſe his Father hath given him, he will not loſe one, but raiſe him up at the laſt day* [e]; that ſuch as *for his ſake, forſake*

[r] Matth. 5. 3, 4.

[s] Matth. 16. 24.

[t] Matth. 5. 44.

[u] Rom. 12. ult.

[*] Matth. 5. 39.

[x] Matth. 5. 12.

[y] Matth. 11. 28.

[z] Iohn 6. 37.

[a] Matth. 12. 20.

[b] Iohn 3. 16.

[c] Iohn 5. 24.

[d] Iohn 10. 27, 28.

[e] Iohn 6. 39.

father,

father, mother, brother, ſiſter, goods, houſes, or lands, ſhall in this world receive an hundred fold more, and in the world to come, everlaſting life [f]; *that ſuch as now follow him in the regeneration, ſhall ſit upon thrones* [g]; *that ſuch as for his ſake hunger and thirſt, ſhall ſit at his Table, and eat and drinke with him in his kingdome* [h]; ſuch doctrine, for matter and manner of deliverie, as the Church truly ſaid, *Hony and milke were under his tongue* [i], *and his lips were full of grace* [k]. Yea, *all the Synagogue wondered at the gracious words which proceeded out of his mouth* [l]. A woman could not containe her ſelfe, when ſhee heard him, but pronounced, *Bleſſed is the wombe that bare thee, Luke* 11.27. His very enemies were aſtoniſhed, and ſaid, *Never man ſpake like him* [m]. And the rude multitude marvelled, and queſtioned amongſt themſelves, *What thing is this? What new doctrine is this* [n], *and whence hath this man this wiſdome? Is not this the Carpenters ſonne? from whence then hath this man all theſe things* [o]? And will not you alſo (when yee reade in the Goſpell) marvell and ſay, *What manner of man is this*; that hath preached ſuch new, true, holy, humble, heavenly, charitable, and comfortable doctrine?

As was his doctrine, ſo was his life and converſation moſt holy: for he never *did ſinne* [p]; nor *knew ſinne* [q]; his very enemies could not *rebuke him of ſinne* [r]: He *came not to breake, but to fulfill the Law* [s]; And, *he fulfilled all righteouſneſſe indeed* [t]; *His righteouſneſſe farre exceeded the righteouſneſſe of the Scribes and Phariſies* [u]; *For it was the righteouſneſſe of God* [*]. Now was that fulfilled, *though hee lay among*

f Matt.19. *penult.*
g Matth.19.28.
h Luke 22.30.
i Cant.4.11.
k Pſal.45.2.
l Luke 4.22.
m Iohn 7.46.
n Marke 1.27.
o Matth.13.55.

10. *Converſation.*
p 1 Pet.2.22.
q 2 Cor.5. *ult.*
r Iohn 8.46.
s Matth.5.17.
t Matth. 3.15.
u Matth.5.20.
* Rom.3.21.

mong pots, yet had he ſilver wings, and his feathers like gold, Pſal.68.13. He did converſe with ſinners [x]; *and yet was ſeparated from them* [y]; *he touched pitch* [z], *and yet was not defiled* [a]. *As he was moſt holy; ſo, moſt meeke: he did not ſtrive nor crie, nor lift up his voice in the ſtreets* [b]: moſt patient; being *led as a ſheepe to the ſlaughter, and as a lambe dumbe before the ſhearer, he opened not his mouth:* moſt humble; he did not ride into *Ieruſalem* like an earthly Emperour, in Skarlet, Purple, gliſtering roabes, cloth of gold, not mounted on a luſtie Palfrey, with ſtately ſaddle, and Princely trappings, attended on with great troopes and guard, in ſoft garments, and with chaines of gold; but *he rode on an Aſſe uſed to the yoake*, a poore, baſe, contemptible, and ridiculous beaſt; in his poore *ſeameleſſe coat*: and in ſtead of any rich ſaddle, ſate upon ſome poore garments, that his Diſciples had ſpread under him; attended by a few fiſher-men, and others of baſe qualitie in the world; yet *all the Citie was moved, and ſaid, who is this* [c]? And when you heare theſe things, will yee not alſo marvell, and ſay, *What manner of man is this?* ſo holy, harmeleſſe, meeke, patient, and humble.

II. *Miracles.*

Againe, How glorious were his miracles, in the eyes of the beholders, which hee wrought? *Giving ſight to the blinde, hearing to the deafe, ſpeech to the dumbe, ſtrength to the lame, cleanſing Lepers, caſting out devils, raiſing the dead* [d]; *Rebuking Fevers* [e]; *healing all manner of ſickneſſes and diſeaſes* [f]; *rebuking winds and ſeas*; whereat the beholders were aſtoniſhed. And when you heare it, wil not ye alſo

x Matth.9.11.
y Heb.7.26.
z Eccleſ.13.1.
a Luke 7.39.
b Matth.12.
c Matth.21.5.10.
d Matth.11.5.
e Luke 4.39.
f Matth.4.23,24.

alſo marvell and ſay, *What manner of man is this? for even the winds and the ſea obey him.*

How marvellous alſo in the Sacraments, which he hath ordained and inſtituted, for the uſe of his new Teſtaments Church? Did the Iewes ſo marvell at their Paſſeover, when but the bloud of a Lambe was ſhed, ſaying, *What meane you by this ſervice? Exod.* 12.26. And will not you marvell at the Sacrament of the body and bloud of the Sonne of God? Did they at the Type; and will not you at the Truth? Did they at the ſhadow; and will not you at the body? Oh marvell, inquire, and I will informe you. I purpoſe not to ſound the Trumpet to warre, and perplex your minds with intricate queſtions, and fruitleſſe diſputes, which are endleſſe about this ſubject. Chriſt ordained them for the comfort of our ſoules, and not for the exerciſe of our curious and ſubtill wits; to ſeale up a ſweet union with Chriſt, and communion one with another, not to occaſion diviſion and contention: yet, through Satans malice, and our weakneſſe, it is come to paſſe, that in nothing are Chriſtians more divided, nor have more bitter conflicts, than about theſe things. I will briefly lay downe the poſitive truth, according to the Scriptures, and the Tenet of our Church, and labour to prepare you to the worthy receiving thereof. And firſt, let mee provoke you to admire the love of Chriſt, and his deſire of our ſalvation; who not contented to ſpeake unto our eares, in his word, doth adde Sacraments, as the ſeales thereof, for confirmation of our faith; and let us ſee with our eyes, what we heare with our eares,

12. *Sacraments.*

eares, the Sacraments being a viſible word [cc]; yea, whereas the Word conveyeth grace to the heart, but by the one ſenſe of hearing; the Sacrament of the Lords Supper conveyeth grace, by ſeeing, handling, taſting; that as *David* ſaith, *We may ſee and taſte, how good the Lord is* [g]; and with the Apoſtle, *That which wee have heard, and ſeene and handled* [h]. Theſe Sacraments (properly ſo called) are but two; as ours, and the other Reformed Churches doe truly teach: I ſay (properly ſo called) becauſe the Greeke word, Myſterie, (by ſome tranſlated Sacrament) is of larger extent in the Scriptures †; and the Fathers in their writings, call all Articles, which are peculiar to the Chriſtian faith, and all duties of Religion, containing that, which ſenſe, or naturall reaſon cannot of it ſelfe diſcerne, [*Sacraments*;] but none are properly called Sacraments, but ſuch as have theſe three things, *viz.* Firſt, an outward and viſible ſigne: Secondly, an inward and inviſible grace: Thirdly, the word of Inſtitution *: all which doe onely concurre in the New Teſtament, in two, *viz.* Baptiſme, and the Lords Supper †: both inſtituted of Chriſt, both having outward ſignes; in Baptiſme [*Water*;] in the Lords Supper [*Bread and Wine*;] and both of them one and the ſame inviſible grace; Chriſt being the inviſible grace, repreſented and exhibited in the Sacraments, both of the Old and New Teſtament; *For they did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke*, that wee doe [i]. Yet have the Sacraments ſome things peculiar to themſelves; for by Baptiſme we once receive Chriſt, to new

[cc] *Quid aliud ſunt Sacramenta, niſi quædam quaſi verba viſibilia? Auguſt. tom. 6. contr. Fauſt. Manich. l. 19. c. 16.*

[g] Pſal. 34. 8.

[h] 1 Iohn 1. 1.

† τὸ μυστήριον: *Sacramentum.*
Epheſ. 1. 9.
3. 3.
5. 32.
Coloſſ. 1. 27.
1 Tim. 3. 16.

* *Sacramenta conſtant, verbo, ſignis, & ſignificatis. Confeſſ. Helvet. cap. 19. & Triſag. l. 1. c. 85. Accedit verbum ad elementum, & fit Sacramentum. Aug. Serm. de Cataclyſmo. tom. 9. coll. 987. & in Iohan. Tract. 80. coll. 445.*

† *Aug. de Doctrina Chriſtiana, lib. 3. cap. 9. tom. 3. coll. 50. A.*
Articles of Religion 25.

[i] 1 Cor. 10. 3.

new birth, and Regeneration; but in the *Euchariſt*, wee receive Chriſt to continuall nouriſhment of that ſpirituall life wee received in Baptiſme; and therefore that but once, as we are but once borne; this often, as our bodies are often fed.

The outward Elements in the Lords Supper, are but few, and poore to the eye of fleſh and bloud: common and ordinary bread; and wine, (in ſome Countries, as common as bread, and in all places of the knowne world, to be had;) bread made of graine, and wine without mixture of water, (a great corruption, though ancient " :) & theſe continuing in their naturall ſubſtance to the end; though the Papiſts in their metaphyſicall faith, beleeve, Chriſt to be preſent, I will not ſay really, (for that our learned Divines acknowledge *; and in candide conſtruction, as [*Reall*] is ſynonimall with truth and veritie †, I will not deny, it may be warily and ſoberly uſed;) but corporally, and that by Tranſubſtantiation, of the ſubſtance of bread and wine, into the very fleſh and bloud of Chriſt, ſo as, after words of Conſecration, there remaine not the ſubſtance of bread and wine, but only the Accidents, colour, and taſte. No, no, the words of Conſecration doe not change the nature or ſubſtance of the ſignes, (which once deſtroyed, the Sacrament ceaſeth) but changeth the qualitie, in ſeparating them from a common, to an holy uſe. *S. Paul*, to make that out of queſtion, doth in one Chapter, after the Conſecration, thrice call it *Bread*[k]. Neither, indeed, is there any need that there ſhould bee ſuch a change, as if Chriſt could not feed us, or our ſoules

Elements.

" ποτήριον ὕδατος καὶ χηρόματος. *Iuſtin. Mart. Apolog. pro Chriſtian.* 2. *pag.* 97.

* *Hooker. Eccl. Polit. lib.* 5. *parag.* 67. *pag.* 176. Doctor *Airie* on Philip. 1. 23. Lect. 19. pag. 225.

† Spiritually, and therefore truly and really.

[k] 1 Cor. 11.

be nouriſhed; without orall manducation: for did the woman, by her faith, finde ſuch good, *in touching but the hemme of Chriſts garment* [l]? and ſhall not we much more, from this holy Sacrament, of his owne ordinance and inſtitution? Oh let me eat, and it ſufficeth. Diſpute thou of the manner, I will beleeve.

l Matth. 9. 20.

Vſe.

But theſe outward ſignes and Elements being conſecrated by the word and prayer, are of moſt wonderfull ſpirituall uſe, and efficacie, to every beleeving and worthy receiver; which to expreſſe, (and that they may not be baſely eſteemed of, as common and ordinary things) the Scriptures doe commonly ennoble (as others, ſo) this Sacrament, with giving to the ſigne, the name it ſelfe of the grace ſignified; *This is my bodie* [m]; And, *This is my bloud of the New Teſtament* [n]: And the Apoſtle ſaith, *The bread which we breake, is it not the Communion of the bodie of Chriſt? And the cup of bleſſing, which we bleſſe, is it not the Communion of the bloud of Chriſt* [o]? The Ancient Fathers alſo have exceedingly magnified this Sacrament, As that Chriſt dieth againe in this myſterie [“]; the Prieſt holdeth Chriſt betwixt his hands [*]; the bread, over which thankes is given, is the bodie of the Lord [†]. Which figurative ſpeeches are warrantable by the Word. And they gave hyperbolical and exceſſive praiſe to this Sacrament, in moſt thankful and godly minds, to ſtirre up godly care and devotion in the Receivers; but did not fore-ſee how thereby they occaſioned many hereticall Concluſions, and Idolatrous adoration, whereof wee having lamentable experience,

m } Matth. 26.
n } 26. 28.

o 1 Cor. 10. 16.

“ *Gregor.*
* *Chryſoſt.*
† *Iren.*

experience, it behoveth us warily to use their phrases; not thinking it sufficient, that from Scriptures, and Fathers, such phrases may be used for truth; but cautelously, and with exposition, lest we harden the wilfull Heretike, or scandalize the weake beleever. For as we must take heed, that we make them not idle signes, wee must also take heed, wee make them not Idoll signes: they are but signes still; and though grace be conueyed by them, yet it may be separated from them; so as all that receive the grace of Sacraments, doe not receive grace by the Sacraments [o]. Though they be holy, honorable, & glorious vessels, for the conveyance of Christ, and all his blessings and graces; yet they are not physicall vessels and instruments, as a nutritive power and vertue is in bread and drinke; or tied to them by inevitable necessitie, as if God were tied to give Christ and eternall life to all such as doe the work, and receive the outward Element. They are only morall instruments and vessels; to the fruitfull use whereof, is required something also in the Receiver: *For as the Word profiteth not them, in whom it is not mixed by faith* [p]; no more doth this Sacrament profit such as receive it not by faith: yea, *many do eat and drinke unworthily, to their owne condemnation* [q]: but God is tied by covenant and promise, to convey and exhibite the invisible grace, to all that doe faithfully, duely, and devoutly receive the visible and holy Sacrament.

[o] *Hooker. Eccles. Polit. lib. 5.*

[p] Heb. 4. 2.

[q] 1 Cor. 11. 29.

Oh then prepare your selves to the receiving of this holy Sacrament: prepare not the teeth and belly, but the heart [*]; for it is not the food for teeth, but

Vse.

[*] *Crede & manducasti. August.*

but minde " ; and let Faith worke. When you ſee but the leaſt graine of muſtard-ſeed caſt into the ground, though there it ſeeme to rot, yet you beleeve it will become a great tree for birds to build in. If you ſee a cunning work-man take, though a rugged and crooked tree in hand, you beleeve he will doe ſome exquiſite and curious worke. Will you thus rely on Art and Nature; and not rely on God the Author of both † ? You will not beleeve, how your ſoules can be fed and nouriſhed by bread and wine, unleſſe he acquaint you with his waies, and lay open the ſecret of his skill before you. Where God doth ſpeake ſuch things as are for height and ſublimitie of matter; or promiſe ſuch graces, by ſuch meanes, as for ſecrecie of performance, we are not able to reach unto, it behoveth Gods children to ſubmit themſelves in the ſimplicitie of faith, and not curiouſly diſpute; which commonly chilleth the warmth of zeale and devotion, and ſo diſtracteth the minds of men, that they know not what to beleeve: *Examine your ſelves therefore whether yee be in the faith* [r].

" *Non cibus dentis, ſed mentis eſt.*

1. *Faith.*

† Ἄτοπον τὸ πιστεύειν τῇ φύσει τὰ φυσικὰ· καὶ τῇ τέχνῃ τὰ τεχνητὰ, ἀπιστεῖν δὲ θεῷ τὰ θεῖα: *Abſurdum eſt, credere naturæ, de naturalibus; & arti, de artificialibus; Deo autem non credere de divinis.* Iuſtin. Mart. *Quæſt. & Reſpon. numb.* 32. *pag.* 214.

r 2 Cor. 13. 5.

Examine your ſelves, whether you have unfainedly repented of your ſinnes; which appeareth by a perfect hatred and deteſtation of them, and all of the meanes and occaſions leading unto them, with a reſolute purpoſe of minde, for ever to avoid them, & to become obedient unto God. The people of God were commanded to *eat the Paſſeover with bitter herbes* [s]; which word I finde elſewhere uſed to expreſſe the *bitter ſorrow of heart* [t]; and verily, hee ſhall never *worthily eat of our Paſſeover Chriſt*,

2. *Repentance.*

s Exod. 12. 8. gual merorim, *cum amaris.*

t Lament. 3. 15.

Christ [u], in the Sacrament, whose soule is not filled with bitter sorrow for his sinnes, for which Christ Jesus suffered the torments of death, and shed his precious bloud, whereof that Sacrament putteth him in remembrance. What is it? but even a despising of the bloud of Christ, and the accounting of it, as an unholy thing, for a man to receive, having a purpose to continue in his sinne, and (at the most) but *hanging downe his head like a bulrush for a day* [*]. Wherefore, *purge your hearts yee sinners, and cleanse your hands* [x]; *Wash them in innocencie, and then come to his Table* [y]. As the *Pharesies would not eat before they had washed* [z]; eat not before thy *conscience be purged from dead workes, to serve the living God* [a].

[u] 1 Cor. 5. 7.

[*] Esay 58. 5.

[x] Iames 4. 8.

[y] Psal. 43. 4.

[z] Matth. 15. 20.

[a] Heb. 9. 14.

Examine your selves, whether yee be in love and charitie, and whether, where offenses have beene given, there bee a free forgiveneſſe, and all good meanes of reconciliation used, that so it may be indeed, as it is called, a Communion, whereby all the members, being knit together in the bond of love, may partake in one Sacrament, and have a sweet fellowship one with another, and with Christ their Head. This Sacrament must be eaten *with the unleavened bread of sinceritie and charitie*, 1 *Cor.* 5. 8.

3. *Love.*

If by examination, you finde your selves thus in some measure (but truly) prepared, then Wisdome calleth to you, as to her guests, *Come eat of my bread, and drinke of my wine* [b]; and also sendeth forth her servants, calling and inviting, *All things are readie, come to the Supper* [c]; and beware of idle excuses, lest thou also heare the same doome denounced

Exhortation.

1. *Come.*

[b] Prov. 9. 5.

[c] Luke 14. 17.

againſt thee, *Not one of thoſe that were bid, ſhall taſte of my Supper.*

Application. Oh come, come whilſt you may; theſe (if ever any) are the happie daies of the Sonne of Man, wherein Chriſt, in his Word, truly preached, and Sacraments ſincerely adminiſtred, is even *crucified in our ſight*[d]. Oh happie daies, when wee may ſo ſafely feaſt together at Gods Table, and our owne; but let us feare, leſt Chriſt beholding our negligence, and offended with our frivolous excuſes, ſay, as ſometimes he did to his owne people, for the like faults, *The daies come, in which you ſhall deſire to ſee one of the daies of the Sonne of Man, and ſhall not ſee it*[e]. Come then, come I ſay, whileſt yee may, and thanke God, that ye may come, and goe ſafely; and pray for them that faine would, and cannot.

d Gal. 3. 1.

e Luke 17. 22.

2. *Not alone.* Come, but come not alone, bring your companie, ſay one to another, *Come let us goe up to the Mountaine, the houſe of the Lord*[f]. I ſay with *Joſhuah*, *I and mine houſe will ſerve the Lord*[g]. Bring thoſe with thee to Gods Houſe, who are with thee in thine owne houſe[h]. Your owne good Example, who have charge of families, is full of power; and the more eminent yee are in ſtate and degree, the more inducing is your good Example. The Reaſon why the Lord hath prepared, his table ſpred, his ſervants invite, & ſo few gueſts come, is, becauſe ſo few of the chiefe come, and they come alone, neither care they, whether wives, children, or ſervants come at all, or no. Oh come, bring yours with you, and come often; yea, the oftner, the more welcome to Gods Table. This the Apoſtle intended, when

f Eſay 2. 3.

g Joſh. 24. 15.

h *Adduc eos ad domum Dei tecum, qui ſunt in domo tua tecum. Auguſt.*

he said, *As* [*often*] *as yee eat this bread, and drinke this cup* [i]; Enjoyning all such as live in a visible Church, so often, as the custome of the Church is to administer it, and hee hath no lawfull impediment to hinder him, (as absence from home, sickneſſe) so often to receive it; if hee doe not, it is a great neglect, if not contempt, of the holy Ordinance of God. And how just were it, in time of sickneſſe and adversity, such an one should be weak in faith, and void of comfort, seeing he neglected the meanes, when he might have enjoyed them?

i 1 Cor. 11. 26.

Give me leave then, to reprove a common fault, even in this renowmed Mother Church, where the holy Sacrament (at least every month) is religiously and reverendly administred, how few are there that come, for all our calling? As if to receive the Sacrament, were but a thing arbitrarie; once a yeare, at *Easter*, may suffice; thrice a yeare, a largis; to what purpose oftner? Thus in Paradise, with eating of the forbidden fruit, wee surfetted, have quite lost our apperite, and loath heavenly food, as the *Israelites* did the *Manna* [k]. But let me tell you, the only way to recover our appetite, is, to come and eat; none have lesse stomack, than such as eat least; none more, than they that eat most. They that make their meat their God, the more they eat, the lesse appetite: but they that make God their meat, the more they eat, the more they hunger. This appeareth from the worthy examples of the Saints in Ancient times. It appeareth from Saint *Augustine*, That some faithfull did receive every day, and make the Lords Supper their daily bread [*]; which

Reprehensio.

k Numb. 11. 6.

* *Panem quotidianum: August. de verbis Domini, Ser. 28. & Hom. 12.*

though he neither reprehend, nor commend; yet he earneſtly exhorted all to receive every Lords day [n]: and our Church hath godly appointed, a ſpeciall exhortation to be read, when people are negligent in this kinde.

But me thinketh, I heare ſome ſay: Indeed, my departure, and ſeldome comming, doth not proceed from neglect and contempt, but the reverend reſpect I have to that heavenly and holy Sacrament, fearing that if I ſhould ſo often receive, I ſhould not receive it with that care, conſcience, and preparation, that is meet. I anſwer; If thine owne heart condemne thee not, neither doe I, Goe in peace [*]. The reverend reſpect that the Centurion had to Chriſt, made him refuſe to entertaine him, *I am not worthy thou ſhouldſt come under my roofe* [l]. But *Zacheus* his reverend reſpect of Chriſt, made him come downe haſtily, and receive him ioyfully [m]. See the contrary effects of the ſame affect, and both approved of Chriſt. Some out of reverence come to every Sacrament, and ſome out of reverence come ſeldome; *Charitie hopeth the beſt* of all [n]. But take heed *Sathan tempt you not* [o]: and take heed that your owne *conſciences condemne you not*; if they doe, *God is greater than they* [p], and *he is not mocked* [q].

But now Communicants being prepared, and come to the Lords Table, what is more to be done? Our Church godly preſcribeth in a very ſhort rule, *Lift up your hearts*; though knee be on ground, let the heart be in heaven; and the minde intently exerciſed in comparing the ſignes and ſpirituall things

[n] *Quotidie Euchariſtiæ communionem percipere, nec laudo, nec reprehendo; omnibus tamen Dominicis diebus communicandum ſuadeo & hortor. Auguſt. Tom. 3. lib. de dogmatibus Eccleſiaſt. cap. 52. col. 205.*

Object.

Sol.

[*] *Ille honorando, non audet quotidie ſumere; & ille honorando, non audet ullo die prætermittere. Aug. Tom. 2. epiſt. 118. col. 558.*

[l] Matth. 8. 8.

[m] Luk. 19. 6.

[n] 1 Cor. 13. 7.

[o] 1 Cor. 7. 5.

[p] 1 Iohn 3. 20.

[q] Gal. 6. 7.

In time of receiving.

things together. When we ſee bread and wine, which are for full refection of our bodies; let us thinke what a perfect Saviour we have. When we ſee them ſet apart for this uſe; let us thinke, how Chriſt the Sonne of God became man for our ſakes, and ſalvation. When we ſee the bread and wine bleſſed and conſecrated, and (as it were) made fit for ſo holy and heavenly an uſe; let us thinke, how Chriſt his humanitie, being united perſonally to the Word, received all fulneſſe of grace, for the worke of Redemption. When we ſee the bread broken, and wine powred out; let us thinke of the bitter paſſion of Chriſt, the renting of his holy bodie, and ſhedding of his moſt precious bloud for our ſinnes. When the Miniſter offreth theſe, let us thinke how lovingly God offreth his Sonne to be our Saviour. And as the Receiver, taketh, eateth, and drinketh the bread and wine, and it turneth into his ſubſtance: ſo by the hand of faith, we muſt receive, and apply Chriſt unto us, to dwell in our hearts, who hath given himſelfe for us.

Laſtly, let God have moſt hearty thanks and praiſe, for all his mercies, repreſented and exhibited to us in his holy Ordinances, in regard whereof, the Greekes call it, an *Euchariſt*. Thus from a marvelling Text, I have taken occaſion to provoke you to marvell at the inſtitution of this day, and at the ſervice of this day. I deſire that God may have the glory of all, and that ye would ſay one to another, *Doubtleſſe, we have heard, and ſeene, and received ſtrange things to day, and the Lord make us thankfull. Amen.*

His

13. *Paſſion.*

His Paſſiõ, moſt marvellous; to ſay nothing of his hunger, thirſt, wearisomneſſe, dangers, perſecution, deriſion; his whole life being a continuall paſſion; yet can you reade and heare of his Agonie, how without any violent exerciſe, or bodily paine, in an open Garden, in a freſh aire, in the moiſt dew, and proſtrate on the cold earth, yet was in ſuch an Agonie, that *his ſweat was like drops of bloud, trickling downe to the ground* [r]; And doe yee not marvell? Himſelfe did marvell; *Is there any ſorrow like my ſorrow, wherewith the Lord hath afflicted me in the day of his fierce anger* [s]? Doe you reade and heare of the deſperate and inſolent behaviour of wicked men, preferring a notorious murtherer before the innocent Sonne of God [t], crying out to have him *crucified* [u], and *let his bloud be on them and their children* [*]; crowning that head with thornes [x], which is higher than the heavens; *ſpitting* in that *face* [y], which the Angels doe delight to behold; *nailing* thoſe hands to the *Croſſe* [z], which made heaven and earth; *piercing* thoſe *feet* [a], which have *walked on the ſea* [b], but never *ſtood in the way of ſinners*; yea *pierced* that *heart* with a *ſpeare* [c], which deviſed all good for man; And doe yee not marvell? Doe you reade, that *the fountaine of living water thirſteth, the light of the world* put out; *Truth*, oppreſſed by falſe witneſſes; *Diſcipline*, ſcourged; He that *beareth up all things*, faint under the *Croſſe*; He that is *Iudge of quicke and dead*, judged by a mortall man; Juſtice, condemned; Foundation, hanged on a Tree; Salvation, wounded; and Life, killed; and doe yee not marvell? But alas, theſe were lamentable

r Luk. 22. 44.

s Lament. 1. 12.

t Matth. 27. 21.
u Matth. 27. 22.
* Matth. 27. 25.
x Matth. 27. 29.
y Matth. 27. 30.

z Mar. 15. 24.
a Pſal. 22. 6.
b Matth. 14. 25.
c Iohn 19. 34. *Auguſt. ſerm. de nat. Dom. Bern. homil. 2. ſuper miſſus eſt.*

table things, and in the eye and wisdome of flesh and bloud, base and contemptible. Behold then such things, as are full of glory and majestie. The Sunne ashamed of their doings, pulled in his beames, covered it face[d], and refused to give light, to such a work of darknesse: The earth trembled[e], as not able to beare the weight of such a sinne: *The vaile of the Temple rent asunder, from the top to the bottome*[f], in detestation of such wickednesse. The Centurion confesseth truly, *This was the Sonne of God*[g]. *Pilat*, whose hands were embrewed with his bloud, writeth his inscription, and publisheth his glory to Hebrewes, Greekes, and Latines, *This is Iesus of Nazareth, King of the Iewes*[h]: And will you not marvell at it? Yea, open the eyes of your mindes, and you shall see the benefits hereof. He was apprehended, that we might escape; scourged, that we might be spared; bound, that we might be looſed; disgraced, that we might be honoured; wearied with the burthen of the Crosse, that wee might be eased of the burthen of the Curse; fainted, that we might be refreshed; thirsted, that we might be satisfied; wounded, that we might be healed; humbled to the Crosse, that we might be exalted to Thrones; died amongst Theeves, that we may live amongst Angels; condemned, that we may be justified; killed, that we may live: And doe yee not marvell, and say, *What manner of man is this?*

d e f g } Math. 27. 45. 51. 54.

h Iohn 19. 19, 22.

Moreover, when Christ was truly dead, and buried, and all made sure, (as they thought,) the wicked triumph, and rejoyce, and his Disciples full of sadnesse,

14. *Resurrection.*

ſadneſſe, and ſorrow, *Luk.* 24. 17. loe, *he that had power to lay downe his life, had alſo power to take it up againe, Ioh.* 10. 18. *Hee looſed the ſorrowes of death, whereof it was impoſſible for him to be holden, Acts* 2. 24. having thorowly conquered death, even in the grave, it ſtrongeſt hold, fortreſſe, or caſtle. It was not the great *ſealed ſtone* could keepe him in, *Matth.* 27. *ult.* but *Sampſon*-like, carrieth on his ſhoulders *the braſen gates, Iudg.* 16. 3. and *declared himſelfe mightily to be the Sonne of God, by his riſing from the dead, Rom.* 1. 4. Death and Grave conteſſe their weakneſſe, and his dominion; they are weary of their prey, and haſten with the Whale to caſt up this *Ionah:* they are oppreſſed with an intolerable burthen, and have ſwallowed ſo bitter a morſell, as they would faine be rid of; the earth is in travell till it be rid of him.

15. *Aſcenſion*

Moreover, after that he had beene converſant with his Diſciples, for *the ſpace of forty daies after his reſurrection*, and had *inſtructed them concerning his kingdome* [i], he was received up into glory, from the top of Mount *Olivet*, in *the ſight of his Apoſtles, he aſcended into heaven* [k]; that is, his humane Nature, by the power and vertue of his Godhead, was truly and locally tranſlated from earth into the higheſt heavens of the bleſſed; where he is ſaid, to *ſit on the right hand of God* [l], to make continuall *interceſſion* for his Elect [m]; from whence he ſent the Holy Ghoſt *in likeneſſe of cloven tongues of fire within ten daies* [n], (according to his promiſe [o]) from whence, he *powreth out his ſpirit on all fleſh* [p]; (and ſpecially on ſuch as he hath called to the work of

i Acts 1. 3.
k Luk. 24. 51.
l Mar. 16. penult
m Rom. 8. 34.
n Acts 2. 3.
o Acts 1. 5.
p Epheſ. 4. 8.

of the Miniſterie [q]) doth gather and protect his Church, bridle and confound his enemies, and at the *appointed time* [r], ſhall come from thence in his owne glory, and *the glory of his Father, and of the holy Angels* [s], *to iudge both the quicke and dead* [t], when all his Saints ſhall be *gathered from the foure corners of the world* [u], *ſhall meet him in the aire, and be with him in happineſſe for ever* [*], *whoſe kingdome ſhall have no end* [x].

[q] Eph. 4. 11.
[r] Acts 17. 31.
[s] Mar. 13. 26.
[t] Acts 10. 42.
[u] Mar. 13. 27.
[*] 1 Theſſ. 4. penul.
[x] Eſay 9. 7.

Concluſion.

Oh moſt marvellous Redeemer! Oh moſt glorious myſteries of the Goſpell! How are we bound for ever to that good God, who hath revealed them by his word and Spirit unto us! How poore, and ſimple, beggerly, baſe, and contemptible, are all the Religions in the world, compared with this? What is *Moſes*, and all the Legall ſervice and worſhip? though ordained of God; yet the time of Reformation being come [y], the Apoſtle calleth them, *weake and beggerly elements* [z]. What is that Impoſtor *Mahomet* with his *Alcaron*, though a Religion ſo generally received and profeſſed, how carnall, filthy, and obſcene? What are his beſt promiſes, but ſuch as a godly minde would deſpiſe & abhorre? How many great Kingdoms do worſhip Sunne, Moone, Starres, yea foure-footed beaſts, and *creeping things* [a]? And ſome worſhip the Devil himſelfe. How, in Poperie, are poore people deprived of the Scriptures, nuſled in ignorance, and implicite faith? taught to beleeve lying Legends, counterfet miracles; fed with old wives fables, and abuſed with coſening tricks of deceitfull men? Oh ſtand faſt in the faith; marvell, and praiſe God, who

[y] Hebr. 9. 10.
[z] Gal. 4. 9.
[a] Rom. 1. 23.

who hath made knowne the Saviour, and the way of ſalvation unto you.

Obſerv. You have marvelled at many things, but I pray you forget not that which is the burthen of all, *What manner of (Man?)* It is (Man) yea true (Man) that is ſo marvellous, in birth, life, doctrine, death, reſurrection, aſcenſion. Oh how highly hath God exalted humane nature" ! Some love their fleſh, for the beauty of it; and ſome, for the comely ſhape and proportion; ſome, for the ſtrength. Here is the ground of true love, to love it, becauſe in Chriſt, it is the fleſh of God; and herein exalted above the nature of Angels [b]. It was a great honour was given to man at the Creation, when he was *made after Gods Image* [c]; but it is a far greater honour given in Redemption, God himſelfe *becomming man* [d]; *fleſh of our fleſh, and bone of our bone.* Oh Chriſtian, acknowledge thy dignitie, and doe not defile, with a lewd converſation, what God hath ſo highly honoured *.

" *Excelſum locum habet humana natura; quod hominibus, in vero homine, Deus apparuit. Auguſt. de vera Religione, cap. 16.*

[b] Heb. 2. 16.

[c] Gen. 1. 26.

[d] Gal. 4. 4.

* *Agnoſce, ô Chriſtiane, dignitatem tuam. Leo ſerm. 1. in nativit. Dom.*

Obiect. But me thinketh, I heare ſome obiect, this is a matter of offenſe, that Chriſt was a man, yea a weake and poore man.

Sol. I anſwer: Indeed, it is true; if we behold him with a carnall eye, and looke upon no more but his bare humanitie, and wrapped up in great infirmitie, it is a matter of offenſe; and therefore Chriſt hath pronounced, *Bleſſed is he, whoſoever ſhall not be offended in me* [e]. The Prophet foretold, hee ſhould be *a ſtone to ſtumble at, and a rocke of offenſe* [f]. And the Apoſtle ſaith, *We preach Chriſt a ſtumbling blocke to the Iewes, and fooliſhneſſe to the Gentiles* [g]. But, whoſo well obſerveth the Goſpell,

[e] Matth. 11. 6.

[f] Eſay 8. 14.

[g] 1 Cor. 1. 23.

Goſpell, ſhal ſee, in the great wiſdome of God, glory & ſhame, power and weaknes, majeſtie & infirmitie ſo twiſted & mingled together, that if the one trouble and offend, the other may comfort and content. He was borne; but it was of *a Virgin* [h]. He was borne in a ſtable, and laid in a manger; but the Angels proclaimed him [i]. *Herod* ſought to kill him; but Kings came from the Eaſt to adore him [k]. He was baptiſed of his ſervãt; but his Father gave teſtimonie [l], and *the Holy Ghoſt deſcended from heaven, in likeneſſe of a Dove, and reſted upon him* *. He was hungry in the Wilderneſſe; but rebuked Sathan [m]. He ſate on *Iacobs* Well weary, but *told the woman of Samaria, that came to draw water, all that ever ſhee did* [n]. He wept for *Lazarus*; but bade him come forth of the grave, and he did ſo [o]. He did *ſpit on the ground, and made clay*; but with it he cured a man that had beene *borne blinde* [p]. He hanged on Croſſe betwixt two theeves; but the Sunne was darkned, and the earth trembled [q]. He ſlept; but *rebuked the wind and ſea*. Remember your queſtion, *What manner of man is this?* A man; but an extraordinarie man. Remember your anſwer, *This man is the Sonne of God*; and that doth the reaſon of the queſtion ſhew, which commeth now to be conſidered, *viz.*

That even the winds, and the ſea obey him] In which words, the Reaſon, both of their Admiration and Interrogation (as the cauſe and effect) is rendred. To which purpoſe, the words in the Originall are very ſignificant. For firſt, there is a double particle, which in the former place is augmentative,

h Eſay 7.14. Matth. 1.23.

i Luk. 2.11,12.

k Matth. 2.2.

l Matth. 3.16,17.

* *Herodes perſequitur, ſed adorant Magi: baptizatur à ſervo, ſed vox deſuper Dei intonantis auditur. Hieronym. in Epheſ. cap. 3.*

m Matth. 4.2,10.

n Iohn 4.6,29.

o Iohn 11.35,45.

p Iohn 9.6.

q Matt. 27.38,45.

2. *Part.*

Senſe.

tative, tranſlated, *even, etiam:* as elſe-where alſo, *With authoritie commandeth he, even the uncleane ſpirits, and they doe obey him. q. d. What manner of man is this,* that not only men, women, children, birds, beaſts; but even the very uncleane ſpirits, and even winds and ſea obey him? The word in the Hebrew copie, tranſlated [*obey*] doth alſo ſignifie, *to hearken diligently, to intend earneſtly,* and *to obey readily and perfectly* †. The Greeke word alſo ſignifieth no leſſe *, that winds, and ſeas, did heare, intend, and ſpeedily and faithfully obey the voice of Chriſt.

Here then is repreſented unto us, the ſoveraigne dignitie, power, and authoritie, that Chriſt hath over all creatures, and which all creatures (though never ſo ſturdie, rebellious, or ſenſleſſe) doe acknowledge. It is a Doctrine I have already handled; but ſuffer me, ſuffer me willingly, I beſeech you, to inlarge my meditations, and ampliate my diſcourſe. What ſweeter Argument can I handle, or you heare? What Subject doth not delight to ſpeake of the majeſtie, dominion, power, wealth and glory of his King? And can I ſpeake of any Argument, more pleaſing and delightfull, than of his kingdome, majeſtie, dominion, glory? ſeeing all theſe he hath for our good. Oh that my tongue were as *the pen of a ready writer*, to indite his honour [r]; yea, that I had the tongue of an Angell, to ſpeake of the glory of thy kingdome, and to talke of thy power, to make knowne to the ſonnes of men thy mighty acts, and the glorious majeſtie of thy kingdome; *Thy kingdome is an everlaſting kingdome,*

Mar. 1. 27. *Imperat etiam ſpiritibus impuris.*

† iiſhamgnu, *à radice* ſhamang, *exaudivit, attendit, obtemperavit. S. P.*

* ὑπακούω, ex ὑπὸ & ἀκούω, *Auſculto, ſubauſculto.*

Doct.

r Pſal. 45. 1.

kingdom, and thy dominion endureth throughout all generations [r]. Yea, I ſhould have an hand to write, & a tongue to ſpeake, if (with *Solomon*) I had an heart *as large as the ſand* [t]; *for of the abundance thereof*, both hand doth write, and tongue doth ſpeake [u]. Oh that I could ſay with the Apoſtle, *Mine heart is inlarged, and my mouth opened*: but alas *I am ſtraitned in mine owne bowels* [*]. Oh that I had the ſpirit of *David*, when hee penned that moſt excellent, curious, Alphabetical, and Encomiaſticall *Pſalme* [x]. How did he abound in zeale, when he ſaid, *I will extoll thee, my God, ô King, and I will bleſſe thy name for ever and ever. Every day will I bleſſe thee, and praiſe thy name for ever and ever. Great is the Lord, and greatly to be praiſed, there is no end of his greatneſſe. One generation ſhall praiſe thy works to another, and declare thy mighty acts. They ſhall abundantly utter the memoriall of thy goodneſſe.* Oh that I had the ſpirit of *S. Auguſtine*, when he wrote upon that Pſalme, (wherein, if ever, he exceeded himſelfe †) Shall Chriſt, in ſuch a famous miracle, ſet forth his glorious majeſtie, and dominion; and ſhall wee thinke and ſpeake ſo little of it? We muſt be content here to wiſh and deſire; hereafter we ſhall enjoy: here to ſerve God according to the weakneſſe of the fleſh; hereafter according to the perfection of ſpirit: here to praiſe God in briefes, and ſemibriefes; hereafter in larges and longs: here but to tune our Harps and inſtruments, when ever and anon a ſtring breaketh, or ſtarteth, and cauſeth an harſh jarre; ſweet ſhall be the muſick in the Quire of heaven, when Angels and Saints ſhall, without wearieſomneſſe or end, praiſe him, whoſe glory and

[r] Pſal. 145. 13.

[t] 1 King. 4. 29.

[u] Matth. 12. 34.

[*] 2 Cor. 6. 12.

[x] Pſal. 145.

† *Tractat hunc Pſalmum Auguſtinus, ſi quem alium, egregiè. Lorin.*

dominion hath no end. As there is no end of his greatneſſe, number of his wiſdome, nor meaſure of his bounty *: ſo ſhall there be no end, number, or meaſure of our praiſe. But now, alas, our ſpirit is ſtrait; wit, dull; ſpeech, dumbe †; that we may juſtly complaine with the Apoſtle, when we take even the beſt dutie in hand, *To will is preſent with me, but how to performe that which is good, I finde not* [y]. As Chriſt ſaid of his Diſciples, it is moſt true in the beſt of us, *Though ſpirit be willing, fleſh is weake* [z]. Wherein this is our comfort, that we ſerve ſo good a Maſter, as accepteth of that we have; and ſo *there be a willing minde, it is accepted* [a]. Let me then expreſſe my willingneſſe, ſtriking once againe upon the ſame ſtring for a cloſe, but varying in the deſcant, from that you have heard already.

A Prayer. *Herein, Lord Ieſu, leade me with thy good ſpirit; as thou art the King of Maieſtie, as well as of mercy, untie my ſtammering tongue, that thy name may be glorified by thy weakeſt creature; and a worme of the earth may ſpeake wiſely of thy Maieſtie, who art King of Kings, Prince of the Kings of the earth, and haſt on thine head ſo many Crownes, yea the winds and ſeas obey thee. Amen.*

Doct. lit. Firſt, let us ſee, how this great King of heaven hath commanded all creatures, to ſerve for the temporall good of his children, according to his gracious promiſe, *They that feare the Lord, ſhall want nothing that is good* [b]: they that *ſeeke the Lord and his kingdome, ſhall have all earthly things*, even *caſt upon them* [c]. *Bleſſed are the meeke, for they ſhall inherit the earth* [d]. Being *Chriſts, all is theirs* [e].

All

* *Non finis magnitudinis, numeri ſapientiæ, nec menſura benignitatis. Auguſt. Soliloquijs cap. 21. Tom. 9. col. 773.*

† *Spiritus arctus, ingenium hebes, & ſermo mutus eſt. Hill.*

[y] Rom. 7. 18.

[z] Mar. 14. 38.

[a] 2 Cor. 8. 12.

[b] Pſal. 34. 9.

[c] Matt. 6. penult.

[d] Matth. 5. 5.

[e] 1 Cor. 3. *ult.*

All will helpe, nothing hurt them. Doe they want bread, or fleſh? The clouds ſhall raine it[f]. Do they want water? The rocke ſhall be a fountaine[g]. Doe they want apparell? Sheepe with fleece and skin ſhall clothe them[h]. Doe they want gold or ſilver? God hath laid it up in veines of the earth for them[i]. Doe they want Pearles, and Iewels? The rivers and ſtreames ſhall afford them. Are they heavy-hearted? The Vine ſhall glad them with wine[k]. Have they cauſe of mirth and feaſting? Oile ſhall make *their faces to ſhine*[l]. Are waters caſt out of the Dragons mouth? The earth ſhall ſwallow them up[m]. Doe winds and waves roare, and threaten to drowne? If Chriſt doe but bid, *be ſtill*, they are calme, and obey him. A point of Doctrine, which one of the Ancient Fathers hath abundantly confirmed, and illuſtrated by poſitive and exemplarie Scriptures *, if I would inlarge it.

[f] Exod. 16. 12.
[g] Exod. 17. 6.
[h] Gen. 3. 21.
[i] Iob 28. 1.
[k] Pſal. 104. 15.
[l] Ibid.
[m] Rev. 12. penult.
* *Chryſoſt. Tom. 5. homil. Nemo læditur niſi à ſeipſo.*

Vſe.

Oh let us thankfully admire, and extoll the mercy and goodneſſe of God, who is ſo bountifull, in the donation of good, condonation of the evill of guilt, and preſervation from the evill of puniſhment; that hath ſaved us from ſo many, and ſo great evils of bodie, ſoule, eſtate, by water, and land, and hath given us *all good things abundantly to enioy*[n], *pertaining to life and godlineſſe*; ſendeth us daily manifold comforts from Heaven, Aire, Earth, Sea, Sunne, Moone, Starres, Light, Birds, Beaſts, Fiſhes, Fruits, Herbes. And if he have ſo liberally provided for us in the wilderneſſe; what ineſtimable good things are provided for us in our owne Countrie? If ſo great things in the priſon; what in the Palace"? If ſuch a calme in this world;

[n] 1 Tim. 6. 17.
" *Si tanta in carcere, quid in palatio? Aug. ſoliloqu.*

what in heaven? If such varietie of comfort in this vale of teares, and in Christ his absence; what at the mariage-feast? Oh when your tables are richly furnished with varietie of good things from aire, earth, sea; praise him, whom winds and sea obey, and let your harts be lifted up, to meditate on those future and inestimable good things prepared in heaven, for them that love him.

Vse.

1. *Doct. myst.* Our Doctrine from the Mystery is, That all creatures, at Christ his command, are readie to serve his Church and people, though never so contrarie to their nature. If the Lord rebuke; the winds will not blow, nor waters flow, nor fire burne, nor hungrie Lions devoure, nor Sunne move. If all things were not thus at command, it were impossible for the poore Church of Christ to subsist on earth, to endure such cruell conspiracies, and bloudie persecutions of mightie Tyrants; for his poore little flocke, to dwell in the midst of so many ravening Wolves; for this little Cock-boat to ride out such grievous stormes and tempests: but our God, who was then in the ship, and rebuked winds and sea, and they obeyed, he is *now in heaven, and doth whatsoever he will* [y]; and he hath promised to be with his, *to the ends of the world* [z]; and that *the gates of hell shall not prevaile against them* [a].

y Psal. 115. 3.
z Matth. 28. *ult.*
a Matth. 16. 18.

Vse. 1. And therefore, if in times of trouble and distresse, when it pleaseth Christ to scourge, and fanne his Church, we be too weake in faith, and too strong in feare, and bewray pusillanimity and cowardize; let us with *David* ingenuously confesse, *This is our infirmitie* [b]; *not regarding the Scriptures, nor the power of God* [c]. Let us be ashamed of it, and learne more stedfastly

b Psal. 77. 10.
c Matth. 22. 29.

stedfastly to trust in the Lord; as *David* counselleth, *Let the house of Israel trust in the Lord, hee is their helper and defender: O house of Aaron trust in the Lord, he is their helper and defender; yee that feare the Lord, trust in the Lord, he is their helper and defender: he will blesse the house of Israel, he will blesse the house of Aaron; hee will blesse them that feare the Lord, both small and great* [d].

[d] Psal. 115. 9, 10.

Yea, let this Doctrine be remembred, and it will wonderfully comfort, and strengthen our faith in the resurrection. For as winds and sea obeyed Christ now; at the last day, earth and sea shall heare and obey the voice of Christ, & yeeld up al the dead which they have received [e]. *Marvell not at this, for the houre is comming, in the which all that are in the graves, shall heare the voice of Christ, and shall come forth* [e]. Whereof he hath given us assurance, in the raising of *Lazarus*, Rulers daughter, and widowes sonne, only with his word, *Lazarus come forth, Damsell arise, Young-man arise*. This was of old most lively represented to the Prophet in vision; hee was caried by the Spirit of the Lord, and set downe in the middest of a valley, which was full of dead mens bones, and very drie; and he was commanded to prophesie upon those bones, which he did, saying, *Oh yee drie bones, heare yee the word of the Lord; and immediatly there was a noise, and behold a shaking, and the bones came together, bone to his bone, and sinewes, and flesh, and skinne, came upon them, and covered them* [f]. This (as one of the Ancient Fathers saith) was a most lively picture of the Resurrection of the dead, which shall at the end of the world be effected, by the omnipotent voice of the

Vse 2.

[e] "τῇ θείᾳ ἀυθεντίᾳ οὐδὲν ἀπειθεῖς. *Divinæ authoritati nihil immorigerum. Iust. Mart. quæst. & Respon. numb.* 33.

[e] Iohn 5. 28.

[f] Ezech. 37. 1, 2.

Sonne of Man [c]. Yea, ſcarce any of the Fathers have written of the Reſurrection, but have made ſingular uſe of that Viſion. If at any time then our faith ſhall ſtagger at that Article, which (as a Divine faith) is ſo farre above, though not contrary, to naturall Reaſon *: let us ſtrengthen our faith with that excellent Viſion. Yea, this was alſo repreſented to Saint *Iohn* in viſion, *The ſea gave up the dead which were in it, and death and hell gave up the dead which were in them* [f]. No matter then, where we die, by ſea or land; or where we bee buried, in earth or water; theſe are all but Gods Gaolors, and ſhall faithfully bring forth all ſuch as have beene committed unto them, at that generall Aſſiſes. If thy faith ſtagger, let it reſt upon the omnipotent power of Chriſt [c]; and for ever remember what you have heard from this ſtorie, *Chriſt rebuked the winds and the ſea, and they obeyed him.* And therefore ſay, *I will lay me downe, and take my reſt, for the Lord ſuſtaineth mee* [g]: *I know my Redeemer liveth, and I ſhall riſe againe* [h].

Our ſecond leſſon, from myſterie, is, That the maine and principall end of all Gods word and workes, is, that from conſideration thereof, man may be provoked to admire, and ſet forth the praiſe and glory of Chriſt, *What manner of man is this, that hath done ſuch things? The Lord hath made all things for himſelfe* (ſaith the Wiſe-man [i].) And the perpetuall exerciſe of the glorified Saints in heaven, is, day and night to praiſe Chriſt for the great worke of Redemption: *Thou waſt ſlaine, and haſt redeemed us unto God by thy bloud, out of every kindred, and tongue, and people, and nation; and made us Kings and Prieſts unto God* [k]. Here

[c] κατ' ὀπτασίαν προηγόρευται τῆς τῶν νεκρῶν ἀναστάσεως. *Iuſtin. Mart. Quæſt. & Reſp. ad Orthodox. quæſt. 45. Auguſt. de Geneſi ad lit. lib. 10. cap. 5.*

* *Perkins* on the Creed.

[f] Revel. 20. 13.

[c] *Nulla difficultas impediet, quominus & terræ, & aquis, & igni, imperet, ut quod videtur abillis conſumptum, reddant. Pet. Bulling. Trecenſ. in Apoc. fol. 612.*

[g] Pſal. 4. *ult.*

[h] Iob 19. 25.

2. *Doct. myſt.*

[i] Prov. 16. 4.

[k] Revel. 5. 9, 10.

Vſe.

Here then is an infallible touch-ſtone, whereby to trie all Doctrines: and I would to God, with charitie and ſobrietie, all the matters in queſtion, betwixt the Papiſts and us, were, with meekeneſſe, brought to this touch-ſtone. Thoſe Doctrines are ever ſoundeſt, which doe give glory to Chriſt, and provoke men to admire & praiſe him, *What manner of man is he!* But whatſoever Doctrine, how plauſible ſoever, (yea ſuch Doctrines are moſt pleaſing to our corrupt nature) which doth ſooth up man in his owne free-will, workes, and righteouſneſſe, to make him ſtrout it, and pride himſelfe, and ſay, What manner of man am I, that have this power, and have done theſe & theſe workes! it is earthly, carnall, & ſenſuall. Heareſt thou then any doctrine delivered, which thou art not able fully to examine for the truth of it, nor to unty the knots of intricate queſtions? Yet aske, Doth this Doctrine advance the glory of Chriſt? It is good then. Doth it make man proud and haughty in himſelfe? It is naught then. And I need not any other Argument to make me reject it. As the moſt points of Popery doe: as their doctrine of Free-will, workes of righteouſneſſe meritorious, of congruitie, or condignitie, obedience to Councels, Auricular Confeſſion, Penance, and workes of ſatisfaction, the Propitiatory Sacrifice of the Maſſe, mediation of Angels and Saints, Popes Pardons, and Indulgencies, Purgatorie, &c. all draw from Chriſt, to admire themſelves, or the Pope. This rule our Saviour himſelfe hath given, *He that ſpeaketh of himſelfe, ſeeketh his owne glory; but he that ſeeketh the glory of him that ſent him, he is true, and there is no unrighteouſneſſe in him.*

him [l]. Saint *Paul* examined his doctrine by this touch-ſtone, and found it currant. Doe I now perſwade men or God? Doe I ſeeke to pleaſe men? Then I were not the ſervant of Chriſt. And therefore confidently pronounced, *If an Angell from heaven ſhall preach otherwiſe, let him be accurſed* [m]. What doctrine ſoever doth rob Chriſt of his glory, and draw away the hearts and minds of men from marvelling, and praiſing of him (as moſt points of Popery doe [n]) it is accurſed, and woe to them that preach and beleeve it.

l Iohn 7. 18.

m Gal. 1. 8, 9, 10.

n *Hæc nota eſt Antichriſti. Aug. tom. 9. in Iohan. tract. 29. coll. 246. B.*

Concluſion.

We are now (at the laſt) come ſafely to ſhore, bleſſed be Chriſt our Pilot, who hath brought us thorow the tempeſt, to the haven where we would be, and hath viſibly commented from heaven, and confirmed the truth of that hath beene delivered, in the preſent ſtate of his Church. All I am, or have; what I have delivered, & you have received, I dedicate to his glory. And let every thing that hath breath, in all the parts of his Dominions, praiſe the Lord. He alſo bring us, and all his, thorow all the ſtormes and tempeſts of this world; that in the end, (in deſpight of Satan, and all contrary winds and waves) we may ſafely arrive at the bleſſed haven of eternall happineſſe. To him, with the Father, and the holy Spirit, of us, and his whole Church, even of al the Angels and Saints in heaven, moſt glorioufly triumphant; and all Chriſtians, men, women, and children on earth militant, be rendred (as is moſt due) all Honour, Glory, Majeſtie, Wiſdome Thankes, and Dominion for ever and ever. *Amen.*

FINIS.